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TRANSACTIONS

OF THE

Bristol and Gloucestershire

Archæological Society

FOR 1890-91.

The Council of the Bristol and Gloucestershire Archæological Society desires that it should be distinctly understood that the Council is not responsible for any statements made, or opinions expressed, in the Transactions of the Society. The Authors alone are responsible for their several Papers and Communications, and the Editor for the Notices of Books.

N.B.—It is requested that Authors of Papers will be so good as to carefully read through their respective Papers, and communicate to the Editor any misprints, or other errors, in order that they be corrected in the Addenda or Corrigenda in the same volume or subsequent issues.—J.M.

Donations of Historical or Antiquarian Books, Tracts, Maps, Engravings, &c., are invited to the Society's Library at the Museum, Gloucester. Librarian—The Rev. Wm. Bazeley, M.A., Hon. Gen. Sec.

TRANSACTIONS

OF THE

Bristol & Gloucestershire

Archaeological Society

FOR 1890-91.

Edited by SIR JOHN MACLEAN, F.S.A., F.R.S.A., Irel.
President of the Royal Institution of Cornwall.

VOL. XV.

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ADDENDA ET CORRIGENDA, Vol. XV.

Page 57, line 16, transfer "neither" to the end of the line.

,, 60, ,, 4, for "succeeded" read *resigned*, and for "1234" read 1253.

,, 72, ,, 13, for "1420" read 1480.

,, 72, ,, 25, after "that" insert *he*.

,, 74, ,, 12, after "stables" insert *with the foundations of the body of Church to the sills of the windows of the north side and west end.*

Mr. Street discovered these foundations of Newland's Nave in 1867 shewing a West Wall 120 feet distant from the central tower. Wishing to give greater scale to his Western Towers he laid the foundations of their western walls 5 feet further west than Newland's.

Page 89, Plate I. The gauntlets on the hands of the knight should not be articulated.

,, 91, line 1, after "effigy in the Church of St. Mary Redcliffe" cancel *Plate III.* and insert reference to foot note.

,, 93, ,, 30, for "man prostrate" read *lion*.

,, 100, ,, 14, for "third" read *second*.

,, 90, Plate II. The hands should have been described as bare, the gauntlets hanging at the wrists.

TRANSACTIONS OF THE

Bristol and Gloucestershire Archæological Society

IN 1890-91.

Proceedings at the Annual Summer Meeting at Bristol,

On Tuesday, Wednesday, Thursday and Friday, July 22nd, 23rd, 24th and 25th, 1890.

The Annual Summer Meeting of this Society held at Bristol was commenced on the 22nd of July, the arrangements for which were made under the direction of a large and influential local Committee, of which the Right Worshipful the Mayor (Sir Charles Wathen) was Chairman, and Messrs. Thomas W. Jacques *(Hon. Local Secretary)* and John Reynolds (*Hon. Sec. for the Meeting*) were Secretaries.

At eleven o'clock a General Reception Room was opened for the convenience of members and associates at the Royal Hotel, College Green, and an hour later his Worship the Mayor, with several Aldermen and Common Councillors, together with the Local Committee, formally received the Society at the Assize Hall.

The Mayor said he was greatly gratified in giving a cordial reception to the Bristol and Gloucestershire Archæological Society, and he was sure his fellow-citizens would join him in offering the members the most hearty welcome in their power, and he hoped the members and associates would be pleased by an inspection of the antiquities which yet remained in this ancient city, and, generally, with their visit here. He was sorry it was not in the power of the city to offer them accommodation adequate to the needs of the Society, but it was the best he could do, the rooms of the Corporation being all very small. He trusted, however, that the day was not far distant when Bristol would have Municipal Buildings more suitable to the importance and dignity of the city. He mentioned that he had given instructions that the Regalia of the Corporation should be arranged for exhibition to the Society. It was omitted to be stated in the programme, but it would be displayed in the Council House at 1.30 on the morrow for the inspection of the members.

Sir Brook Kay, Bart., the President of the Council of the Society, in the absence of the President, T. Agg-Gardner, Esq., M.P., who was unavoidably detained in London, then took the Chair, and proposed a cordial vote of thanks to the Mayor for his kind reception of the Society on this its second formal visit to this city. He remarked that it was now 12 years since the Society had held its Annual Summer Meeting in Bristol, nevertheless, he

had no doubt that though many members had been lost to the Society since, the survivors of those then present well remembered the very cordial reception and hospitality which then awaited them. Since that now somewhat remote time, many new members had joined the Society, and he doubted not that they would be much gratified in viewing the antiquities of the City and Cathedral, and also the Mayor's Chapel, recently restored; and especially the Insignia of the Corporation which the Mayor kindly proposed to exhibit, a collection which few Cities or Boroughs in England could rival.

The vote of thanks to the Mayor, having been duly seconded, was put to the Meeting and unanimously adopted.

The Chairman then called upon the Hon. General Secretary to read the Report of Council for the past year.

REPORT OF COUNCIL, 1889-90.

The Council submits the following Report to the members of the Bristol and Gloucestershire Archæological Society :—

There are at present 393 Annual Members, 74 Life Members, and 3 Honorary Members on the Society's list, giving a total strength of 470 members.

The income of the Society for the financial year, ending April 21st, 1890, was £278 12s. The expenditure during the same period was £256 1s. 2d., leaving a balance in the hands of the Society's Treasurer of £278 9s. 10d., as against a balance of £264 13s. 10d. on the 21st of April, 1889. Besides this balance the Society has a funded capital invested in Consols of £432 3s. 8d., representing the fees of Life Members, and a balance of £86 10s. 9d. is still due to the general fund for printing the Berkeley Manuscripts.

The Society has held three Meetings during the last year. The first at Cheltenham, on July 16th, and two following days, when the members made excursions to the Roman Villas in Spoonley Wood and at Chedworth, and to several Churches and Manor Houses of great interest and antiquity. They were hospitably entertained at Boddington Manor, Whittington Court, and Chedworth by Mrs. Gibbons, Mrs. Dobell and J.T. Agg-Gardner, Esq., M.P., respectively. The second at Chepstow, on September 19th, 1889, when a visit was paid to the Castle under the guidance of the General Secretary, and an excursion was also made to Caerwent, Mathern and St. Pierre. At St. Pierre the members were received by Mrs. Lewis. The third, on the 12th of June last, at Ledbury, when the members, after visiting the fine Parish Church of that town and inspecting the Market House and several sixteenth and 17th century half-timbered dwellings, drove to the British Camp on the Herefordshire Beacon, to Eastnor and Bronsil Castle. Very great assistance was rendered to the members on this occasion by G. H. Piper, Esq., F.G.S., formerly Secretary of the Malvern Field Club, and the thanks of this Society are due to that gentlemen.

In August of last year a scheme was issued by Her Majesty's Charity Commissioners in the matter of the property of the dissolved Corporation of Chipping Campden for vesting the charity lands in the hands of the official trustees, and for the appointment of trustees for the rest of the property. This Society was authorized to appoint one trustee, and the Council had much pleasure in nominating the Rev. Canon Bourne. The preservation of two silver maces of the date of James I., of two larger maces presented to the Corporation by the Earl of Gainsborough in 1773, and of other interesting memorials of the history of this little borough is thus insured.

The remarkable Chambered Tumulus at Uley had suffered considerably from neglect and ill-usage, and a report on its condition was forwarded to the Commissioners for the Preservation of Historical Monuments. The result was that the Council was requested to appoint a Committee to superintend the restoration and protection of this ancient monument. Col. Forbes, the Society's Local Secretary for Dursley, has given much time and attention to the work, and the Council congratulates him on its successful completion.

The Library of the Society has been materially increased during the past year by donations from the Hon. C. Cowell, the Rev. H. H. Hardy, Mr. J. E. Pritchard, Mr. B.W. Greenfield, Mr. J. E. Nightingale, Mr. H. Littlehales and J. Drummond Robertson ; by purchases ; and by exchanges with kindred Societies.

It is much to be regretted that the space which the Committee of the Gloucester Museum has been able to place at the disposal of this Society is altogether insufficient for its needs ; and the Council is of opinion that a separate room is necessary for the Society's books.

The Council desires to express its acknowledgment to Mr. Ernest Hartland, the General Treasurer, for the great attention and care which he has given to the Society's finances during the five years he has held office.

Two of the members of Council have died during the past year--Preb. Scarth, distinguished for his studies in Roman History and Art, who on several occasions, as at Lydney and Tockington, afforded most valuable information to the members of this Society ; and Dr. Paine, who brought with him to the Meetings of the Council the experience which he had acquired as Secretary of the Cotteswold Field Club.

The Council desires to nominate for re-election the President of Council, the Vice-Presidents, the General Treasurer, the General Secretary, and the other Secretaries Local and Sectional.

The following members of Council retire by rotation, but are eligible for re-election :—Messrs. Arthur le Blanc, W. Crawshay Heane, H. P. Prankerd and John Reynolds ; the Revs. D. Royce and W. Silvester Davies. There are also 3 vacancies caused by the deaths of Dr. Day, Dr. Paine, and Preb. Scarth, which may be filled up.

The Council has held six Meetings during the past year :—two at Gloucester and four at Bristol, and desires to express its acknowledgments to the Mayor of Gloucester for the use of the Tolsey, and to the Mayor of Bristol for the use of the Jury Room.

Proposed by Mr. S. H. Swayne, and seconded by Mr. A. E. Hudd, and Resolved That the Report of the Council be accepted.

Proposed by Mr. A. E. d'Argent, and seconded by Mr. E. P. Pritchett, and Resolved, That the following retiring members of the Council be re-elected: viz., The Rev. D. Royce; The Rev. W. Silvester Davies; Mr. John Reynolds; Mr. A. Le Blanc; Mr. H. New; Mr. H. D. Prankerd; and Mr. W. C. Heane; and also that Mr. Dyer-Edwards be appointed.

Sir JOHN MACLEAN proposed a vote of thanks to the retiring President (Mr. J. T. Agg-Gardner, M.P.) for the services he had rendered to the Society in accepting the office of President. Mr. Gardner, he said, was greatly disappointed that he was unable to be present on this occasion, but he had, some weeks before the date of this Meeting was fixed, pledged himself to take part in an International Conference to be holden in London on the very days of this Meeting, and he begged that his absence, in the circumstances, might be excused. Sir John further proposed a vote of thanks to Sir Brook Kay, Bart., for presiding in the unavoidable absence of the President. This was seconded and duly carried.

Sir BROOK KAY said he was extremely sorry that their retiring President should not be with them. In his absence he said he must introduce, though it was unnecessary for him to do so, Dr. Beddoe, whose name was well known to all members of the Society, especially to the Bristol members, he being such a great antiquary and archæological scholar.

This concluded the business of this Meeting as relating to the year 1889-90.

The President of the Council then vacated the chair, and Dr. Beddoe, the new President of the Society, took his place, and delivered his

INAUGURAL ADDRESS,

which will be printed as a substantive Paper.

CIRENCESTER CASTLE.

The Rev. E. A. FULLER read a lengthy paper on this subject, for which he had made considerable investigation. He stated that there were several histories of the castle, which were founded on an early historian, in whose account there were serious errors. He briefly described the Castle, which stood at the end of Castle Street between the Museum and Lord Bathurst's house.

A vote of thanks was accorded to Mr. Fuller.

Mr. Fuller's paper will be printed *in extenso* in this volume.

The Meeting then closed, and the members proceeded to the

HALL OF THE MERCHANT ADVENTURERS,

on the courteous invitation of the Master and Company, where they were regaled with a sumptuous luncheon in accordance with the usual practice of that ancient, wealthy, and hospitable Society. Afterwards the party assembled at

THE MAYOR'S CHAPEL,

under the guidance of Mr. W. R. Barker, who read a Paper on the Chapel and on some of the monuments therein, which will be printed *in extenso* in this volume.

Mrs. BAGNALL-OAKELEY had also prepared a Paper on the ancient Effigies of the members of the Berkeley family in this Chapel, in the Cathedral, and in some other places in the neighbourhood. Time would not admit of its being read, but it was taken as read, and will be printed *post*.

From the Mayor's Chapel the members proceeded to

THE CATHEDRAL,

where they were received by the Venerable the Archdeacon of Bristol (Dr. J. P. Norris), who read a most interesting Paper on the Architectural History of the sacred structure, which will be printed *in extenso* further on.

THE CONVERSAZIONE.

In the evening, with the obliging permission of the President and Council of the Fine Arts Academy, the usual Conversazione of the Society was held in the rooms of that Institution. The members and associates were very cordially welcomed by the President, Mr. D. C. A. Cave, with the following address :—

Mr. President and Members of the Bristol and Gloucestershire Archæological Society,

It is with very great pleasure that I, as President of the Bristol Fine Arts Academy, in the name of its Committee and Supporters, welcome you here this evening.

When it was first suggested that you should hold your Conversazione in this building, the Committee felt that it was an honour to be able to put these rooms at your disposal ; and we were more pleased when we realized that the walls would be decorated with the pictures of our Annual Exhibition.

No words of mine are needed in praise of your excellent Society ; the movement, of which it is a most successful and useful example, recommends itself to every one who thinks.

You, Mr. President, are one of our most distinguished fellow citizens, and have earned for yourself not only an English but a European reputation ; whilst among your Committee are many names widely famous in Literature, Art and Science.

It will be to the records of Societies such as yours, that, in future days when old landmarks, which are fast disappearing, have gone, men will turn to enable them to fill up the gaps in the annals of the past, and to settle many doubtful points in the history of nations, individuals and places.

English people are slowly awaking from the apathy with which, for centuries, I may say, they regarded the preservation of ancient monuments, and it is by Archæological Societies that this happy change has been brought about.

We are all beginning to see that the buildings and records of bygone days are worth, not only preserving, but caring very much about, and we are also learning the unpleasant truth that those who lived in what we are pleased to call the "Dark Ages" were better artists and better craftsmen than we are to-day.

It is our duty then to learn what we can from the history and work of those who have lived before us, and it is to Archæological Societies we look for guidance as to how and what to learn.

In the name of the Committee, Trustees and Supporters of the Bristol Fine Arts Academy, I tender you a warm and hearty welcome.

In the absence of the President of the Bristol and Gloucestershire Archæological Society at the time, the President of the Council, on behalf of the Council and Members, acknowledged with thanks the cordiality of the reception given to them, and the company strolled over the rooms and inspected the fine gallery of pictures, which had been obligingly retained for a few days for their gratification. Many of them were works of Art of a high class.

Mr. JAMES BAKER, F.R.G.S., read a paper on *A Mediæval Pompeii of Bohemia*, which was charmingly illustrated with landscape sketches in water colours and two figure studies, with two tracings by Mr. Walter Crane, R.W.S. The Paper dealt in a chatty style with a visit to the old town of Tabor, where Mr. Baker and his friends heard of Pribenic, which they afterwards explored. It was found to be a delightful country, full of interest to the student of antiquity, to the English travellers, as well as to those who are desirous of visiting an entirely unknown portion of Bohemia. Pribenic is a ruined town with wall. It was built in the 13th century, and was destroyed by the Taborites in 1420. In the same locality there is a very interesting old town known as Prachatic, with a quaint gateway and wall, and in the towers over the gateway are some curious specimens of coloured figure work.

The pictures illustrating the Paper were very nicely executed, and included Klein Skal; the Black Tower at Eger, supposed to be 10th century work; walls and tower of Castle of Nümberg, Malesic Church and group of peasants in costume; Tabor, walls and gateways built by Ziska in 1420, and church 1516; Prachatic, town, gateways and walls with sgraffito work in colour; group of peasants; study of girl in Bohemian costume; old plan of Tabor; and tracings of slight sketches of Pribenic.

WEDNESDAY, 23RD JULY.

The Members and Associates assembled this morning at the Fine Arts Academy, with the kind permission of the Committee, to hear Addresses by Mr. Latimer and Mr. John Taylor *On Ancient Bristol*, prepared at the request of the Council, introductory to a perambulation of the City.

Mr. LATIMER read the following Paper *On the Civil and Military History of Bristol*:—

CIVIL & MILITARY HISTORY OF BRISTOL.

It may be as well, perhaps, to begin by stating what we have not got to show. If a Roman camp occupied the site of Bristol, as some local historians contend, all vestiges of its existence has disappeared. About two miles below the city, on the north shore of the Avon, where the confluence of a small stream afforded the accommodation of a little harbour, are the remains of a camp, upwards of fifty acres in extent, where innumerable coins, &c., have been disinterred from time to time. This camp, now called Sea Mills, and having a railway station in one of its angles, was connected with Bath by a road, still traceable on Durdham Down, which must have crossed the river Froom about two miles to the east of ancient Bristol. Whether Sea Mills camp was or was not the Roman station of Abona is a matter of controversy. Its mere existence, at all events, affords presumptive evidence against the supposed Roman camp and port at Bristol itself, for it would be difficult to find an example of two riverside stations in such close proximity. One other ancient monument remains to be noticed. On the summit of St. Vincent's Rocks at Clifton are the remains of an extensive fortress constructed by one of the pre-historic races inhabiting the district. Two similar strongholds existed on the heights on the opposite shore of the river ; and the spot will well repay the attention of those interested in this branch of archæology. The Clifton camp, in the opinion of many able antiquaries, was occupied by the Romans as a post of observation ; and numerous coins have been occasionally found within the walls and in the immediate vicinity.

From the close of the Roman occupation until about the end of the tenth century the history of Bristol is a blank. There may have been a British settlement as there may have been a Roman station, but all proof of either assumption is conspicuous from its absence. At an unknown date, however, some men of English race established themselves on the singular peninsula formed by the Avon and the Froom near their point of junction. The form of this peninsula is well shewn by a map of Bristol in 1066, drawn by Mr. A. S. Ellis, of which a copy on an enlarged scale has been kindly furnished us by Mr. Jones. The darkened portion between the two rivers represents the area of the first town, which covered a space of about 19 acres. It will be seen that its defences were naturally great, for, with the exception of a neck of land about 150 yards in breadth, it was encircled by two tidal rivers. Those streams, however, owing to a local peculiarity, were almost emptied at low tides, and the little community, at an early period, surrounded itself with a wall as an additional protection. The course of this wall is shewn upon Mr. Ellis's map. The line was nearly circular, with a slight projection to the east ; and it may still be followed for a considerable distance. Unfortunately, not one of the original stones is now visible, and a perambulation of the narrow thoroughfares would scarcely repay the labour. The town itself was divided into quarters, or ancient wards, by the four main streets that still

intersect it, Broad Street and High Street running nearly north and south, crossed by Wine Street and Corn Street from east to west. Intrenched as well by nature as by art in their little borough, which the historian of Stephen's reign picturesquely describes as a city which seems to swim in the waters, the inhabitants steadily increased as their infant commerce developed. At length in the reign of Æthelred the Unready, which began in 978, the town comes clearly into view. Two silver coins of that monarch attest that they were coined by one Ælfwerd at Bric., which is undoubtedly a contraction of Bristol. The oldest form of the name being Bricgstow, it has been conjectured with some plausibility that the town derived its cognomen from a wooden bridge which had then been constructed to connect it with the Somerset shore of the Avon, where another little town was slowly growing up. The place greatly increased in importance as a trading mart from the time of Æthelred, a large commerce being opened up with Dublin and other Irish ports, and many coins of Canute and his sons shew that a mint was established in Bristol. In the reign of Edward the Confessor we have for the first time the name of the reeve or provost of the town, an officer appointed by the King as lord of Barton manor, of which Bristol was a member. The story of the Conquest is wholly silent as regards Bristol. So far, indeed, from following the example of Exeter and some northern towns, the Bristolians were not only submissive to the Normans, but, in 1068, displayed at once the extent of their resources and their repugnance to rebellion by resisting and routing the three sons of Harold, who had entered the Avon with fifty-two ships, manned with Irish, in the hope of plundering the town. It was probably the warning given by this incident which caused the erection of a Norman castle on the weakest side of the defences, namely on the narrow neck communicating with the open country. There are strong grounds for believing that this fortress was erected by Geoffry, Bishop of Coutances, who had immense estates in this neighbourhood, and was famous as a castle builder. About the same date the defences of the town were strengthened by the construction of a second wall, commencing at the castle, and following the course of the Froom for about three-eighths of a mile, comprising a considerable extent of low-lying ground. This wall, with its gates and towers, has wholly disappeared. Such was the extent of Bristol at the date of the Great Survey recorded in Domesday. The town still remained a member of the King's manor of Barton, and rendered, with the rest of the manor, 110 marks yearly. But the record adds a statement of "the burgesses," that is the Bristolians proper, that 33 marks of silver and 1 of gold were paid to Bishop Geoffry in addition to the King's rent; and as the Bishop was neither earl of the county nor owner of the manor, it may be assumed that he had been granted a part of the royal dues in consideration of his building operations. His castle fell soon after his death to Robert Fitz Hamon, to whom William II. appears to have given the farm of Bristol, for the new lord

endowed his abbey at Tewkesbury with a tithe of the rents of the town, and also with the advowson of St. Peter's, which many antiquaries regard as the mother church of Bristol. Fitz Hamon was mortally wounded in the battle of Tinchebrai, between Henry I. and his brother Robert, when the latter was taken prisoner, and was confined in Bristol and other castles until his death. Fitz Hamon having no male issue, his estates were inherited by his only daughter, Mabel, who was requested by Henry I. to marry Robert, one of his numerous natural children. The lady, it is said, felt by no means honoured by the proposal. It was not fitting, she said, that a noble lady should marry a man who was destitute of a surname. The King, to overcome the objection, honoured his son with the name of Fitz le Roy, and when the reconciled Mabel pointed out that the cognomen could not be borne by their children, Henry added the title of Earl of Gloucester, which left nothing more to be said. Robert was no sooner married and settled than he began the reconstruction on a grander scale of Bristol castle, demolishing Bishop Geoffry's fortress and the eastern wall of the town. Besides a large and lofty keep, described by the monk of Gloucester as the flower of all the towers of England, and which really was surpassed in size only by those of London and Colchester, he built a grand residence for himself in the inner ward, and encompassed the whole with massive walls and bastions. This fortress had scarcely been finished before it became the scene of important events. Soon after the death of Henry I., the Earl of Gloucester espoused the cause of his half sister Matilda, and Bristol became the bulwark of revolt against Stephen. The writer of the *Gesta Stephani* states that the town was at that time almost the richest in the country owing to its foreign and domestic commerce, while its castle, standing on a mighty mound, was garrisoned by crowds of knights and soldiers, or rather, he parenthetically adds, with robbers and raiders, who worked their will on the most fertile part of England. The Bristolians, it is said, co-operated in these raids. In the previous century they had gained notoriety by the slave traffic which they carried on with Ireland. English serfs, chiefly boys and girls, were kidnapped or purchased in the neighbouring counties, driven like cattle into the town, where they were put up for auction, and eventually exported to the Ostmen established at Dublin and elsewhere. This trade, which even the Conqueror had been unable to stop, was suppressed for a time by the reproaches of Bishop Wulfstan, of Worcester, in whose diocese Bristol was situated. It now broke out afresh, and to a more scandalous extent than before, until Bristol, says the chronicler, was the stepmother of all England. The town was so serious a thorn in the side of Stephen that he marched to the west and laid siege to the castle, during Earl Robert's absence in Normandy. The fortress, however, was deemed impregnable, and the King, after having threatened to throw a dyke across the Avon at St. Vincent's Rocks, and so submerge the city swimming in the waters, abandoned the

siege. He had reason to regret his faint-hearted effort, for in less than three years he was a prisoner for some months in Bristol castle. Soon after his departure the Angevin boy who was to become Henry II. was brought to his uncle's stronghold to excite popular sympathy, and, as a minor consideration, to acquire a little learning at the hands of a local worthy named Mathew, the first Bristol schoolmaster known to fame, afterwards his pupil's Chancellor and Bishop of Angers. Henry was not unmindful of the town that had nurtured him. Some 25 years later, he granted a charter to the men of Bristol, making them a present of the city of Dublin as a place of habitation. To what extent they availed themselves of the grant is uncertain, but the existence in Dublin of a church of St. Werburgh and of a church of St. Ewen indicates a close connection between the two towns. The earliest relic of domestic architecture in Bristol which Mr. Hudd will have the pleasure of showing you dates from about the close of Henry's reign. It stands in Small Street, about the centre of the old town. Though only a fragment of the Romanesque hall has been preserved, it will be found of much interest. To return to the castle. Earl Robert's only son died without male issue, and the earldom and estates were soon after acquired by John, third son of Henry II., in right of his wife Hawisia, one of the heiresses. John's favourite pursuit through life was to travel about amongst his vassals and subjects, with the view of filling his invariably empty exchequer by selling liberties and privileges for the largest sum he could extort. One of his earliest experiments in this line was made here about 1189, when he conceded to "his men of Bristol," as he styles them, the remarkable charter preserved at the Council House. By this document John granted, not only to the inhabitants of Bristol proper, but to the dwellers in Temple fee, belonging to the Templars, and to those in Redcliff, pertaining to the Berkeleys, most of the privileges then coveted by rising English towns; such as protection of their trade against foreign competitors, the right of having their disputes adjudicated within the walls, the right of grinding their own corn, the abolition of villenage tenures, the settlement of the lord's rent upon a fixed basis, and the recognition of the trade guilds—out of which municipal institutions were soon to arise. Though it is impossible to suppose that John gave away so much without a valuable consideration, the burgesses were grateful to their overlord, and were steadily faithful to him. His divorce of the lady to whom he owed the earldom of Gloucester, and his tenacious grasp of her estates, excited no discontent. The townsmen appear even to have supported him in his short-lived attempt to supplant Cœur de Lion on the English throne. His cruel torture of a Bristol Jew, from whom he extorted over £5,600, is doubtless well known to you. A few years later, during John's efforts to annul the Great Charter by force of arms, Bristol still upheld his cause; and the town and castle, after his death, afforded the friends of his son a secure basis of operations. In 1224 the unfortunate Eleanor of Brittany,

who, if the strict laws of descent had been observed, would have been Queen of England, was brought to Bristol Castle and detained there until her death, eighteen years later. Yet Henry III. had so little dread of local discontent that he on one occasion issued a precept requiring four of the *meliores homines*, or best men, of the town to visit the guards of the castle, to see that the watch of "our Cousin" was properly kept. A cruel and feeble system of rule, however, in the long run wears out the strongest affection, and in the revolt of the barons against the misgovernment of Henry the Bristolians espoused the cause of the national party, besieged the castle, which had been confided to Prince Edward, forced him to retreat, and for a time secured the fortress for their own friends. On the fall of De Montfort, a heavy fine was levied upon them for this revolt. The struggle for liberty was contemporaneous with a vast increase of English commerce, of which the Bristolians enjoyed a full share, and the prosperous townsmen were as active in promoting local improvements as in contending against misrule. One of their greatest works in this reign was an enlargement of the harbour, which had previously been chiefly confined to the Avon. Having purchased from St. Augustine's Abbey part of the great marsh shown in the map already referred to, the townspeople cut a new and wide channel for the Froom, the course of which is shown on the second map enlarged by Mr. Jones from Mr. Ellis's drawing. The cost of this new harbour is said to have been £5000—probably equivalent to £100,000 in modern currency—and it is interesting to find that, by a rescript from Henry III., the inhabitants of Redcliff and Temple, though still independent communities, were required to bear a share of the labour and expense. On the completion of the work, it was deemed indispensable to extend the fortifications. The wall which then terminated at Froom Gate was therefore carried along the eastern side of the new trench for about half its length, and then stretched across the Marsh until it encountered the Avon. A large area was thus added to the town, and much of it seems to have been quickly covered with dwellings. Concurrently with these works, or rather a few years earlier, the men of Redcliff and Temple raised a strong wall for the defence of that district. In common with all our ancient bulwarks, every vestige has now disappeared. The inner Bristol wall, although retained, was no longer relied upon for defensive purpose, and four of its gates were handed over to church builders, who raised new edifices or extended old ones over the ancient portals. The only remaining example of this curious combination of civil and ecclesiastical architecture now stands at the end of Broad Street. The construction of Bristol Bridge was another proof of the wealth and energy of the townsmen. Owing to the unusual rapidity of the tidal wave in the Avon, the work must have presented great difficulties ; yet it was certainly determined upon, and probably commenced, whilst the new harbour was still unfinished. The bridge forged an indissoluble link between the communities north and south of the Avon, and though the Berkeleys, as lords of

Bedminster, made strenuous efforts to maintain their manorial rights, and to hold down their tenants as feudal vassals, the inevitable assimilation was merely hastened by their resistance. The prosperity of the town, indicated by these extensive undertakings, comes to light in other ways. The farm of Bristol was fixed early in Henry's reign at £245 a year—a large sum in those days. From the marriage of Eleanor of Castile to Prince Edward, Bristol was generally assigned to the queen consort as part of her dowry, and the town came to be called the Queen's Chamber, as London was that of the King. An extraordinary rebellion of the inhabitants early in the fourteenth century must be very briefly noticed. Henry III. had granted a charter conceding to the burgesses liberties as extensive as those of the citizens of London. But the entire government of the town, half a century later, had fallen into the hands of an oligarchy of 14, which was supported by the Court. After several scenes of violence, the townsmen repudiated the king's authority, drove out the oligarchy, chose a mayor by popular election, appropriated the customs duties, and finally built a wall and forts between the town and the castle, from which they shot off their missiles with promiscuous effect. The revolt lasted three years, and was suppressed only by a large military and naval force. What concerns us now is that the fine imposed upon the town, when it sued for pardon, was no less than 4,000 marks, exclusive of the appropriated customs. The inhabitants soon recovered from the blow, chiefly by the development of the woollen cloth trade, through the introduction of skilful foreign workmen. The local tradition that blankets were first made by a Bristolian named Blanket, and obtained their name from him, is one of our numerous myths that will not bear examination. What is certain is that Blanket and others made Bristol famous for its woollen productions, and added greatly to its trade and commerce. In 1346, the year of Crecy, when the chief ports were required to furnish ships for the royal navy, London contributed 25 ships and 662 men, and Bristol 24 ships and 608 men. Three years later the Black Death swept over the land, carrying off, it is supposed, nearly half the inhabitants of this town. Yet its prosperity sustained only a temporary shock, and in 1373, in order to be freed from attendance at the county courts and assizes of Gloucestershire and Somerset, the inhabitants offered the king 600 marks for a charter, investing Bristol with the privilege, then conceded only to London, of being a county as well as a borough, with an elective sheriff and a shire jurisdiction. This document put an end to the shadow of power over Bristol previously vested in the constable of the royal castle. It also virtually nullified the pretentions of the Berkeleys in Redcliff, for the new county extended over the fortified district on the south side of the Avon. Another important concession was the grant of an extensive water jurisdiction, the corporate bounds being extended over the tidal part of the Avon, and over that portion of the Severn lying between the Denny rock and the Holms. And

still another boon was that the mayor and sheriff, with the assent of the commonalty, should elect a municipal council for the government of the town. The object of this clause was to get rid of the oligarchic system, but although the corporate records indicate that for some time the popular principle prevailed, the reform was but transitory. As a lasting memorial of the royal liberality, the corporation erected a magnificent High Cross at the junction of the four leading streets of the city. The structure, of which Mr. Hudd can unhappily only show the site, was an elegant specimen of English architecture at the period when it attained perfection, and was ornamented with statues of King John, Henry III. and Edward III., to which that of Edward IV. was afterwards added. Whilst the delicate fabric was still in its pristine beauty, it was the scene of a shocking revolutionary tragedy, the Earl of Wiltshire, with an ex speaker of the House of Commons, and a third councillor of Richard II. being decapitated under its shadow, apparently for no other offence than loyalty to their king. The commerce of the town appears to have been then passing through a period of depression. The fee-farm rent reserved by the crown declined from £245 in 1227 to £100 in 1395, and the troubled reigns of Henry IV. and Henry V. wrought no improvement, for the income in 1438 fell to under £81. The prostration, however, was soon after followed by a rebound, and a lengthened period of prosperity. A flourishing trade was opened out with Denmark, the Baltic, and Iceland—the last named, it would appear, being especially profitable. Bristol cloth was also largely exchanged for the wines of Spain and Bordeaux ; while the traffic with the Levant produced large returns. Of the many Bristol merchants who acquired fortunes at this period, William Canynges may be deemed the prince. It is believed, indeed, that as regarded the trade with Scandinavia he surpassed all the merchants in England. There is evidence that for two years, by the favour of the King of Denmark, he enjoyed a monopoly of the traffic between this country and Iceland and Finmark. The statement of William Wyrcester that he had one ship of 900 tons burthen cannot be accepted without hesitation ; but it is certain that he possessed what was then considered a grand fleet of merchantmen. It was during one of this rich burgher's mayoralties that the old Merchants' Guild of the town developed into the Society of Merchant Adventurers, the early annals of which are marked by surprising enterprise and brilliant results. Largely, it is probable, to Canynges' influence, a company of Bristolians, under their banner of "the ship," marched into Yorkshire and took part with the King-maker in the battle of Towton, which sealed the fate of the House of Lancaster. A few months later, Edward IV. came to Bristol, where he ordered the execution of three of his enemies at the High Cross, and had the more substantial satisfaction of receiving 3000 marks from the hands of William Canynges. This wealthy merchant, until his final exchange of a commercial for a priestly life, resided in a sumptuous mansion in Redcliff

Street, and it will interest you to learn that amidst the almost complete destruction of our civil antiquities, some relics of this historic house can still be shown. The main building was in form of a tower, of which the original dimensions, according to William Wyrcester, were 60 feet by 48 feet. All that now remains is part of the hall, with a finely-carved roof, and an inner chamber, called an oratory, unhappily greatly damaged by fire in 1881. The original pavement of encaustic tiles, however, remains. The dwellings of the other great merchants of Canynges' time, many of whose mansions are noticed by Wyrcester, have totally disappeared; unless, indeed, some vestiges of them exist in the immense ranges of vaulted cellars, of mediæval construction, in and near High Street. Wyrcester enumerates no less than 169 cellars in a few of the principal thoroughfares. Some of these structures, as was discovered last year in excavating the foundations of the new Post Office buildings, were of two storeys, the groining of the lower range being very massive. In other places the vaulted roofs are said to be beautiful; and it is to be regretted that the uses to which they are applied debar the antiquary from examining them. It may be added that the subterranean economy of the town was clearly the cause of a local regulation, in force until the middle of the last century, and noticed with surprise by Pepys, Defoe, and other visitors. Dreading a collapse in the cellar arrangements from heavy traffic, the corporation forbade carts or wagons to enter the central streets, and merchandise could be removed only by trucks, sledges, and pack-horses.

The great wave of prosperity which brought wealth to Canynges and his contemporaries seems to have waned with the fall of the Plantagenets. When Henry VII. visited the town after his accession, the clothing trade was depressed and shipowners complained of heavy losses and consequent poverty. Already, however, the merchants were looking out, with a vague belief in the imminence of some great discovery, for new fields of enterprise. On the 15th July, 1480, according to William Wyrcester, two ships sailed down the Severn on their voyage to the "island of Brasile," which they expected to find somewhere to the west of Ireland; but which, as may be supposed, did not turn up. Faith in its existence, however, remained. Nearly 20 years later, a Spanish envoy, writing to his Court, stated that the people of Bristol were sending out every year, under the direction of a Genoese, two, three, or four ships in search of this Island of Brazil, as well as of certain Seven Cities, promising equally golden returns if they could only be hit upon. The Genoese referred to was John Cabot, who had lived some years in Bristol, where, it is believed, his son Sebastian was born. The Spaniard was not aware that the Cabots had just made the discovery of North America. In virtue of a royal patent permitting them to sail under the royal flag, the Cabots embarked in May, 1497, in a ship named the *Matthew*, which, like those spoken of by the Spanish envoy, was doubtless fitted out by Bristol adventurers,

and manned, mainly, by a Bristol crew. In the following month the Cabots discovered Cape Breton, and after sailing round the Gulf of St. Lawrence, they returned to Bristol in August. They reported that they had found "the territory of the Grand Cham." What they had really seen, and what no European had seen before, was the continent of North America. Columbus's first sight of the southern continent was not gained until a year later. John Cabot was duly honoured on his return, and was styled by his fellow townsmen the "Great Admiral." After a second voyage, accompanied by his Bristol born son, in which he hoped to reach Japan, but which resulted in Sebastian's ship discovering the great cod banks of Newfoundland, all trace of him disappears. His son, after being many years in the Spanish service, returned to this country in his later years, and was received with honour by Edward VI. When that king granted a charter to the Merchant Adventurers' Society of London, Cabot was appointed governor for life, a fact which has given birth to the baseless story that he was also first master of the Bristol Company. At this period local merchants took much interest in voyages of discovery. Among them was Robert Thorne, who, according to a statement of his son, one of the founders of the Bristol Grammar School, had been instrumental in discovering some of the West India islands. The younger Thorne made an immense fortune in the Spanish trade. His brother Nicholas, the co-founder of the Grammar School, carried on a lucrative but illicit traffic with the West Indies. In 1552 three Bristol ships sailed for Morocco, in defiance of the international arrangement recognising the claim of Portugal to a monopoly of trade with Africa; and this voyage marks the initial step of what was to become, later on, the most profitable branch of local commerce—the traffic in slaves. Throughout the reign of Elizabeth, the enterprise of Bristol was actively displayed on every sea. To the hope of gain which ordinarily prompts men to adventure was added a patriotic zeal fanned by difference of creeds, the general effect of which was to excite a passionate hostility to the Spanish claim to exclusive possession of the New World. There must have been heavy losses in the irregular warfare which the Crown sometimes winked at and sometimes clandestinely supported. But there were also occasionally great gains, and a new generation of opulent Bristolians arose, whose names are better known to us than are those of the previous century. Just before the death of the queen, Captain Martin Pringe, a member of our Merchant Venturers Society, sailed hence for America, and having suceeeded in penetrating into what is now known as Massachusetts Bay, he anchored in a harbour there which has been identified as Plymouth, but which he named Whitson Bay, in honour of John Whitson, mayor of Bristol in 1604, the founder of the Red Maids' School. Three years later, a patent of colonization was granted by James I. The gift of Dublin to the townsmen of Bristol, already mentioned, seems to modern eyes a pretty vigorous act of sovereignty. But what is to be said of a patent by which

the Scottish Solomon coolly handed over, under the name of Northern Virginia, the whole coast of North America from Pennsylvania to Nova Scotia, to a small company of Bristol and Devonshire merchants? One of the chief promoters of this company was Sir Ferdinando Gorges, of Bristol and Wraxall, who spent nearly £50,000 in various abortive attempts to found settlements. In 1625 two other Bristol merchants, Robert Aldworth and Giles Elbridge, obtained a grant of land on the Pemaquid River, in what is now the State of Maine, where a town was built and a colony established. The town of Bristol, in the district in question, still commemorates the enterprise. It is satisfactory to add that a few of the mansions of the leading Bristolians of that age still remain to attest their opulence. The house of Whitson, in which he entertained Queen Elizabeth, was swept away about forty years ago. But that of Aldworth and Elbridge offers to you perhaps the completest specimen of early domestic architecture in the city. The mansion, which stands in St. Peter's Churchyard, was built by a family named Norton in the 15th century, and some of the gables and part of the roof are believed to belong to the original house. Much of the remainder is Jacobean work of a superior character, erected by Aldworth, who bequeathed the dwelling to his relative Elbridge. In the reign of William III. it was temporarily used as a mint, and then converted into a workhouse for the poor of the city—the Bristol union of parishes preceding by nearly 150 years the system adopted for the kingdom in 1834. Another fine house is the Red Lodge, built in the last decade of the sixteenth century by Sir John Young, in the garden of the Carmelite Friars. Another mansion, of slightly later date, with a magnificent sitting-room, stands upon the Welsh Back, but cannot, unfortunately, be visited. In 1628 Archbishop Matthew, whose father dwelt on Bristol Bridge, presented some books to the city, and the first free library in England was opened in a house in King Street. Although that house has disappeared, its successor, which contains a beautiful chimney piece by Grinling Gibbons should be seen by admirers of wood sculpture.

Reference must now be made to the troublous period of the civil war. In the early years of his reign, Charles I. had caused much discontent in Bristol by the concession to courtiers and Londoners of exclusive privileges in almost every branch of trade. The king's demand of £6500 from Bristol for ship money tended still further to cool the loyalty of the citizens. Puritanism, again, had many fervent adherents, and the high-handed proceedings of Laud served only to exasperate them. In 1642, therefore, when the king, in a letter to the mayor, censured the "upstarts in religion," and requested the support of the inhabitants, a majority pronounced against his policy, a royalist force was refused admission, and the city prepared for its defence. The Norman castle now came to the front, though in a grievously dilapidated plight. Even in 1480 some of the outworks had perished, and the state apartments were roofless. Sixty years later Leland found that "all was tending to ruin."

Later on, the castle precincts, which were exempt from civic jurisdiction, became the refuge of a horde of criminals, vagabonds and beggars, who were at once a scandal and a peril. To remedy the evil, the corporation, in 1630, had purchased of the crown the castle and its appurtenances ; and although the old fortress was incapable of withstanding an artillery fire, the solid keep was still of service as a place of arms. When Colonel Fiennes took the command of the city on behalf of the Parliamentary party, measures were taken for its more effectual protection ; and a line of fortifications was constructed along the surburban heights. Mr. Jones' plan shews the course of these works. They began at the Avon about half a mile below the cathedral. A work named the Water Fort commanded the river and the lower road to Clifton, while a ditch and earthen rampart were constructed from that spot to the summit of Brandon Hill, were a strong fort was erected. The conical mound had a platform added to it, which projected like a spur westward, and this was defended by a deep ditch and a rectangular fortification. Some portions of the bastions may still be seen. The earthworks on the other side of the hill passed through the site of what is now Berkeley Square, and crossed the present road near the junction of Park Street and Park Row, near which spot was a small fort called Essex Fort. Thence the line mounted St. Michael's Hill till it reached Windmill, or, as it was afterwards called, Royal Fort, the strongest of all the defences. It was then armed with five guns. Passing thence along Kingsdown, the rampart was supported by a small redoubt, afterwards called Colston's Fort, and next by a work called Priors' Hill Fort, stragetically of great importance, as it commanded one of the roads to the north, and protected the earthworks along the low-lying ground towards the Froom. Making a rectangular turn at Priors' Hill, the line passed down Hillgrove Street, crossed Stokes' Croft, where there was a gate, and thence to the Froom. Betwixt that stream and the Avon, the earthern rampart was strengthened with a deep ditch, while Lawford's Gate was practically converted into a fort. The total length of the defences was about 5 miles, and the speed with which they were constructed indicates the zeal of the Parliamentarians. No additional fortifications were deemed necessary on the south side of the Avon, but for the defence of the harbour a battery was erected on the Marsh, where Queen Square now stands. The real weakness of the city lay in the fact that an adequate force to defend the long line of works was not available, and that if a link in the chain were broken further resistance would be hopeless. In the summer of 1643, the Royalists gathered around the town, Prince Rupert taking up a position near Clifton Church, while Lord Hertford invested the Somerset district. Their united forces probably numbered about 14,000 men, while Fiennes had only about 2,200 foot and 300 dragoons, but was doubtless aided by many volunteers. On the 26th July the earthworks and walls were stormed at six different places. The Cornish regiments under Hertford attempted to seize Redcliff and Temple Gates, but were repulsed with heavy

loss. Another attack, on the redoubt at Kingsdown, seems to have been quickly beaten off. Lord Grandison led the assault against Priors' Hill Fort, where Blake, the conqueror in later days of Van Tromp, proved himself as able on land as he was afterwards on the sea. After a fierce conflict, Grandison was mortally wounded, and his men retreated. The attempt to carry the defences at Stokes Croft was repulsed after an hour and a half's fighting. The attack had thus failed at all the principal points, with a loss of about 500 men, and some of the royal cavalry had departed, believing the game lost, when they were recalled by intelligence of a triumph as complete as it was unexpected. Captain Washington, a collateral ancestor of the illustrious American hero, had been directed with his 300 dragoons to threaten the earthwork between the Brandon Hill and Windmill Forts, chiefly in order to distract the attention of the besieged. He happened, however, to be in front of the weakest part of all the line. The millstone grit rock underlying a few inches of soil had been very difficult to remove, and both the ditch and the rampart had rather been traced out than actually formed. Essex Fort, moreover, which was to have defended the hollow, was unfinished. Having detected the weakness of the spot, Washington led his men to the assault, and dashed at the rampart at a point not many yards distant from where the Blind Asylum now stands. A few horse soldiers guarding the spot having almost instantly decamped, the assailants soon made the breach practicable for cavalry; and had only to wait for reinforcements. In an hour or two the Royalists were in possession of the cathedral, and although they met with stubborn resistance in the narrow streets near Christmas Steps, Fiennes considered his position hopeless, and forthwith sought to parley. Articles of surrender were agreed upon, and on the following day the Parliamentary army evacuated the city, while the Royalists celebrated their triumph by pillaging the leading Roundhead citizens, in defiance of the terms of the treaty. The capture of Bristol was the most striking success of Charles's hapless campaigns. It was followed by the siege of Gloucester, which was the beginning of his crowning disasters. During the two years that Bristol was held by him, it was brought almost to ruin by perpetual exactions, and the city had good reason to pray for relief. In 1645, the prayer was heard, Fairfax and Cromwell appearing before the city on the 21st August. Since the first siege the fortifications had been improved and strengthened, and were armed with about 140 cannon. Windmill Fort especially had been rebuilt, and was armed with 22 guns. Rupert, who commanded the garrison of about 3,500 men, exclusive of volunteers, had secured a large store of provisions, and had burnt Clifton and Bedminster to prevent the enemy from finding shelter. The investment, however, was soon completed, and Fairfax took up his quarters at a farmhouse at Montpelier. Whilst the preparations for the siege were proceeding, Rupert made six sallies with his usual fierceness, but without any important result. At length, on the

10th September, the fortifications were stormed in every direction. As on the previous occasion, the besiegers were beaten off with heavy loss at Redcliff and Temple. But Lawford's Gate, with 22 guns, was speedily captured, and the victors rushed upon and seized Castle Gate, threatening the heart of the city. Other assaults between Lawford's Gate and Stokes Croft Gate were equally successful, and the whole of this side of the defences was soon in the hands of the besiegers. For four hours, however, the Royalists in Priors' Hill Fort fought with desperate valour, and were overcome at last only by superior numbers. Rupert thereupon requested a parley, which was granted on condition that the Royalists should extinguish the fires which they had raised in the city. In the evening the terms of surrender were arranged, and next day the Prince marched away with a large retinue and 1900 troops. The castle is scarcely mentioned in the accounts of the two sieges. It occupied, however, an area which the corporation was desirous of converting into building sites, and in December, 1654, Cromwell issued an order for the demolition of the keep. The tradition that it was destroyed in a fortnight, by the compulsory labours of the citizens, is a fiction. But the work, though more slowly accomplished, was complete. The most interesting relic that can be shewn to you is a thirteenth century fragment of the royal apartments. The civil history of Bristol subsequent to the restoration of Charles II. can scarcely be said to concern an archæological society, although specimens of domestic architecture dating from the reigns of the later Stewarts are still numerous in the city. Your attention may be specially invited to the curious wooden house, nearly opposite to the Council House, constructed about 1675, of materials said to have been brought from Holland.

ECCLESIASTICAL BRISTOL.

A more complete representation than Bristol of a mediæval borough it might be hard to find. It is distinctly mediæval. Unlike Bath, no excavations will discover Pagan altars, or the remains of temples of Diana or Minerva, to show that incense to the gods of imperial Rome went up on sites afterwards dedicated to saints of the Christian church. When Cuthwine and Ceawlin had slain the three British kings at the decisive battle of Deorham, A.D. 577, and taken the three great cities, Gloucester, Cirencester and Bath, he was but ten miles from Bristol, which he might, with ease, have added to his conquest had it been a place of habitation, or been worth taking. But the lowland, whereon the future city was to be, was an alluvial tract, like Athelney and other islets of Somerset which guarded the Celts from the Wessex kings, and sheltered Alfred when preparing against the Danes. The surrounding hills were covered with trees as thickly as now with houses, the hunter's horn resounding in the woods of Clifton as late as the 13th century. Bristol,

in fact, makes no appearance in history till the Danish invasion, by which time its site had been partially reclaimed, though the many districts that yet retain the name of marsh or mere (as Canon's Marsh, St. Philip's Marsh, Frogmere) show many centuries to have elapsed before the habitable circuit was completely recovered. From the first its situation on the Avon and the Frome and ready communication with the broad Severn and open channel, caused it to be a centre of maritime activity, and never, like Bath, a city of pleasure.

If we look around for some other characteristics of Bristol besides steam vessels and warehouses ; the many church towers that spring upwards from amidst the round factory chimneys and red roofs of houses will supply one. The more ancient of these were founded by the temporal lords of the borough, whose home was the great castle which overawed the town ; but owed their re-erection and increase to the prosperity and piety of the old merchant burghers : for it is many centuries since a new church on a new site was built within the old civic boundaries, though many have been destroyed, one, St. Werburgh's, within the last twelve years. Church building and ship building may form the past boast of Bristol. Such fine parish fanes as St. Stephen's with its glorious tower, and St. Mary Redcliffe with its sumptuous ornament, testify to the devout munificence of her earlier sons, while in later days such noble steam vessels as the *Great Western*, the *Great Eastern* and the *Demerara*, the very Cathedrals of steamships, were effects of the enterprise of Bristol men.

It is some centuries too late to view the city as the monk Rowley saw it in the antiquarian soul of Chatterton, with its battlemented walls, church crowned gates, narrow over-hanging streets, groined cellars intended for merchandise, though worthy to be chapels for saints, carved crosses in thoroughfares and churchyards, huge castle on the Avon bank, priories and nunneries, hermitages and mitred abbey. So many were the monastic houses that there was not room for them within the fortified town, which in truth was ecclesiastical enough without them, with its nineteen parish churches and numerous religious guilds with their chapels and crypts. Therefore Benedictines, Augustinian Canons, Templars, Carmelites, Franciscans, Dominicans, etc., with their cloisters, gardens and towered churches, settled themselves as a sort of spiritual outwork on the green slopes round the walls of the burgh, which it may be trusted they helped to defend with unceasing supplication for its peace. As we shall see, their convents have not wholly disappeared, nor is the religious life that once existed in their solemn aisles altogether departed, though somewhat changed in form.

Though Bristol has always been distinguished as a borough of churches, it has never been in point of overlordship an ecclesiastical town or city, such for example as Glastonbury, Wells, Ely, Reading or St. Alban's. In these and kindred places the central power was vested in the spiritual lord,

but in Bristol there was no over-lord, abbot, or bishop, and the monasteries and churches having no joint or corporate jurisdiction were separately too weak to resist the force of the secular arm. The superior of the great abbey of Augustinian Canons, the church of which is now the Cathedral, was numbered among the twenty-six mitred abbots, but even this political importance was so slighted by its possessor that if ever he once attended the King's parliament, he so little cared for the privilege that he craved royal exemption from the trouble of journeying to the legislative assembly. Bristol, however, became self-dependent, self-contained and self-governed by the civil magistracy. As a seaport and commercial city it has flourished in consequence, rather than in spite of the absence or departure of the temporal or spiritual lord; and has shown the might of labour and commerce by extending its limits ten times beyond its original compass in Saxon times. The area then lay between St. Nicholas Church southward; St. John's northward; St. Peter's eastward; and Stuckey's Bank (near St. Stephen's, Corn Street), westward. These points give the length and breadth of the first walled Saxon town.

Who built the first church in Bristol can only be authoritatively answered by historical record, though an attempt has been made to substitute the fact of the dedication of a church to a saint whose name was in special favour at some early epoch as sufficient evidence in itself of the contemporary existence of the fabric to which the saint's name was attached. Thus we are told that St. Werburgh's church must have existed in the 9th century, because at this epoch the reverence of St. Werburgh prevailed. Without staying to contest this theory we prefer to start with historical testimony. If the Saxon builder took part in the erection of Bristol churches we have neither authentic record nor visible evidence of the fact: we have both these proofs with regard to the Norman founders. A contemporary document is yet preserved which incidentally states St. Peter's to be the mother church of Bristol, and to be a foundation of the 12th century, a statement which is corroborated by other and similar records:

> "Who builds a church to God and not to Fame
> Will never write the marble with his name."

The great church builders of the middle ages never inscribed the churches with their names; and the worshipper was never invited to look around for builders' monuments. They might be seen, perhaps, in mailed effigy or sculptured in the civil or ecclesiastical costume of their day, with hands in the posture of prayer, reposing with calm features on the floor of aisles or chancel; but, generally, as neither their names nor their good deeds are recorded on their tombs, their names can only be discovered by the inspection of charters or other ancient records.

Here it may be remarked how little the people at large seem in old days to have contributed to the foundation of the churches and monasteries, but how churches and monasteries were built and endowed by great men and

great families, by kings and statesmen, and rich ecclesiastics. To mention a few out of a thousand instances, we have Ford Abbey, founded by the Courtenays, who themselves called it the finest feathers in their tail; Fountains, by Archbishop Thurstan; Furness, by the Earls of Mortein; Tintern, by the De Clares and Bigods; and to come nearer to our subject, Tewkesbury, by Robert Fitzhamon; who was also the founder of the mother church of Bristol, St. Peter's, the massive proportions of the tower of which fabric for about two-thirds from the basement, is believed by such good authorities as Mr. E. A. Freeman and Canon Venables to be constructively the masonry of the Norman builders.

At the time when Robert, Earl of Gloucester (ob. 1147), to whom the walled town of Bristol with its castle and the surrounding territory belonged, granted to the Knights Templars the portion of his land south-east of the Avon, opposite the towers of his fortress, which stood on the northern bank, He also sold to Robert Fitzharding, Lord of Berkeley, the Manor of Bedminster, including the land on the south-east containing Redcliff. Bristol, Redcliff and Temple are now one municipality, but at one time they were three independent jurisdictions. While Bristol within its walls was governed by an elective mayor, who was so far the king's justiciary that he took oath of office from the Constable of the royal castle which over-awed the town, the Red Cross Knights tried their own causes in their own manor, where they enjoyed the usual privileges of their order, including the right of sanctuary and exemption from the assessments of burghers within the walls. Until 1534 the Lord Prior of the Hospital of St. John of Jerusalem, in England, to whose Order their property was granted, held his own court and maintained against the jurisdiction of Bristol this privilege of sanctuary that had descended from the Knight Templars, so that felons and debtors escaping from the walled town were here safe from pursuit. Redcliff was within the Manor of Bedminster, the fee of the Berkeley lords, who there, in like manner, held their own courts with a prison and gallows for offenders; even compelling the townsmen on the north of the Avon, not excepting the civic rulers and the mayor himself from doing homage for any lands they held in free tenure, and submitting to the order and sentences of their court of Bedminster. Unsubmissive burgesses were forcibly torn from their homes and cast into the Berkeley dungeons, while their wives and children were trampled under the hoofs of the horses of the lord of Bedminster's marauders. The federations on either side of the Avon were in fact hostile clans who invaded each other's territories sword in hand. A charter granted by Edward III. A.D. 1373, whereby the town of Bristol, with its suburbs of Redcliff and Temple, were fused into one borough and constituted a distinct county, practically annulled all manorial claims in Redcliff Street, and the Berkeley domination ceased.

Chatterton, in picturesque verse, personifies Religion as a grey friar who coming westward meets within the towered walls of Bristowe many soldiers

and men of commerce but very few saints. He is about to take his departure in despair, but, fortunately, in this ecclesiastical Sardis he meets with Fitzharding, who, struck with the doleful visage of his celestial guest, and hearing his complaint, bids him dry his tears, for he himself would redeem the reproach of his townsmen's worldliness by rearing a solemn minster for prayer and praise. Within that minster, which exhibits grand remains of its founder's work, worship is still daily offered to Almighty God ; though it is not now the church of a great abbey of Benedictine canons.

At St. James's, which was founded a few years earlier than the Abbey of St. Augustine, which dates from 1148, we come into first connection with the great Benedictine system, which had taken root in the neighbouring Manor of Westbury-on-Trym, two miles north of Bristol. There, as early as A.D. 964, was planted the parent tree which gradually spread its branches over all England ; the forty-eight primitive Benedictine monasteries having been modelled by King Edgar, who loved monks and hated seculars, on the type of that founded at Westbury by Oswald, nephew of Archbishop Dunstan.

At St. James's church we yet find the grand Norman nave of the priory church, erected by the munificence of the powerful Robert, Earl of Gloucester, already mentioned, the battlements of whose great castle in the west, stood almost within arrow-flight from the south of the priory. One of the foremost men of his time, the second man in the kingdom and the first subject, was Robert the Earl, who is compared by William of Malmesbury to Julius Cæsar for valorous exploits. Cæsar with five cohorts attacked the world ; Robert the Earl with 140 horsemen, on behalf of his sister the Empress Matilda, defied and fought against the King, whom he took captive and immured in Bristol Castle. But the comparison between Robert and Julius, he says, is invidious : Cæsar relied on his luck and his legions ; the Earl on the assistance of the Holy Spirit and the Lady St. Mary. Robert died 31st October, 1147, in Bristol Castle, and was buried in the chancel of the Priory church which he had built. That chancel was destroyed at the wreck of the monasteries : but the nave had been used by the parishioners and was preserved.

The Red Earl, as he was sometimes called, must have been too busy on the battle-field to be much on his knees at meditation in church, but we can imagine him at times looking across the green meadow that swept from the newly-built Priory of St. James towards his magnificent stronghold to the south, which, with its massive citadel, towers and portcullised gates, loomed in the landscape like a carved mountain of stone. Though the castle has vanished, the Norman nave of the Benedictine Priory stands as it did when the warrior earl worshipped between its heavy columns and arches ; and is the same as when the funeral procession passed through the central space, and the Prior conducted the hallowed rites over his poor remains, with dirges, psalms, and knells, uplifted crucifixes, waving thuribles and flaming torches.

About a century later than the Benedictines, the Dominican, or Black Friars, first made their settlement in Bristol. The Mendicant fraternities, of which they were one, have hitherto received scanty attention: even Dugdale having excluded them from his *Monasticon*, though his later editors have meagrely treated upon their several houses. The Rev. C. F. R. Palmer has, however, redeemed the reproach of neglect as regards the Dominican houses of England. The great evil of poverty, says a Roman satirist, is that it makes a man ridiculous. The Dominicans, at least in their early form, though professors of poverty, were not ridiculous, for they dignified indigence by preaching the scriptural declaration that God had chosen the poor of this world rich in faith, and heirs of the promised kingdom: accordingly their priories, instead of being planted like the stately abbeys of the monks, in the silence of solemn valleys broken only by the murmur of mountain rills, were within hearing of the hum of the city, whose crowded population of neglected poor attracted their missionary zeal. The thirteenth century dormitory of the Dominican friary yet stands complete, together with a portion of the cloisters and a spacious apartment with an original Early English timber roof. No relics, however, remain of the Franciscan or Grey Friars, whose house was in Lewin's Mead.

The Carmelite or Whitefriars' convent, which stood on the north bank of the Frome, is described by Leland to have been, with its tower and spire, 200 feet high, the fairest of all the convents of Bristol, but not a stone of its buildings remains. Even the Commissioners at the Dissolution say it was a "goodly house." A goodly champion of the order was John Milverton, prior of the Bristol Carmelites, who was provincial general of the Whitefriars throughout all England, Scotland and Ireland, "so that his jurisdiction (says Fuller) was larger than that of King Edward the Fourth, under whom he flourished. He sought to prove that Christ Himself was a Carmelite"—an attempt which practically condemned the pomp of prelates, and obtained him three years' captivity in the castle of St. Angelo at Rome.

Some fragmentary history testifies of St. Catherine's Hospital, Bedminster, founded by Robert de Berkeley, who died 4th Henry III., for seven poor brethren with their warden and three or four priests; also of St. John's Hospital, Redcliff Hill, where King Henry VI., with Margaret of Anjou, stayed when they visited Bristol in 1446; of St. Lawrence, or the Lepers' Hospital, outside Lawford's Gate, eastward of the town; of the shrine of St. Anne, Brislington; of the Nunnery of St. Mary Magdalen, St. Michael's Hill, but no constructive features of any of these houses of mercy now meet the eye, even their foundations being obliterated. The chapel on St. Brandon's Hill, with the hermitage annexed, wherein Lucy de Newmarsh separated herself from the world (1351), and desired to be immured as a recluse, is also gone; and so is the recluse's cell once attached to St. Michael's Church; but there is yet to be seen in its entirety a veritable hermitage with a 14th

century arched entrance, where John Sparkes, bedesman of Lord Thomas Berkeley who founded the oratory in 1347, told his rosary. It is carved out of the red sandstone which gives name to Redcliff, and is spoken of by William Wyrcestre about 1480. The eremite, we are reminded in some ancient rules for eremites preserved by the brothers of St. Mark, now the Mayor's Chapel, was to profess obedience only to God, who is Abbot, Prior, and Prepositor of his cloister, that is to say, of the eremite's heart. Though silence was for religion's sake required from him, yet for religion's sake he might at all times break silence : and he should at times be ready to die for the truth and for our faith, and in defence of it against Jews, Saracens and false Christian men, that believe not in the Church.

The building of the Brothers Eremite of St. Augustine, founded by the Montacutes in the reign of Edward II. is as vanished as the brothers themselves in their white habits. They comprised a chapter house, cloisters and belfry and rood at the east end of Temple Street.

It was anciently the custom on St. Clement's Eve (23rd Nov.) for the mayor, sheriff, and their fellow council-men "to walk to St. Clement's Chapel within the Bartholomeus," there to hear their evensong, and on the morrow to their mass and to offer there. The deep recessed 13th century porch, with inner arcade, and headless statute of the Virgin Mary outside, through which these religious fathers of the town passed to their devotions, can be yet seen in Christmas Street, though in lamentable condition. At the top of Christmas Steps is the chapel of the Three Kings of Cologne, founded in 1504 by John Foster, Mayor of Bristol in 1481. Melchior was King of Nubia and Arabia, who offered gold to Christ's divinity ; Gaspar, King of Tarsus and Egypt, who offered frankincense ; and Balthazar of Godolier Seba. These magi, whose memory lives in this simple almshouse chapel, were interred, we are told, in Cologne Cathedral as their final resting place.

At the present time thirteen ancient parish towers may be counted from Brandon Hill, and but for the recent removal of St. Werburgh's the number would be one more. Of the churches these towers represent, two, St. Michael's and St. Thomas the Martyr, are old only in their towers and in their history, the bodies of the churches having been rebuilt in debased style. To compensate for this, two other churches with modern towers, All Saints and St. Nicholas, retain much ancient work in their construction : the latter having a fine groined crypt of the 14th century, and the former some Norman piers, also Perpendicular windows and aisles.

No truer lover of church architecture than William Wyrcestre, a native of Bristol, ever lived. John Leland has been called the father of English antiquaries, but Wyrcestre was the forefather. He flourished in the middle of the 15th century and Leland in the middle of the 16th. Leland cared merely for the libraries of the monasteries, Wyrcester for the grand old

buildings themselves. William Wyrcestre spent much of his maturer time in the service of John Fastolf, of Caister Castle, Norfolk, who figures in Shakespeare's Henry IV.; but he found occupation in later life in examining the architecture of his native borough. And he found much to engage his attention, though, unfortunately, the style of the notes he made is as dry as summer dust. Nothing, however, escaped him, and his Itinerary is a descriptive map of the place, from which Mr. A. S. Ellis has actually made a careful lineal chart.

Round the High Cross, which, with its fair tabernacle work and statuary, stood at the meeting of the four principal thoroughfares, were three venerable churches, St. Ewen's, All Saints, and Trinity, or Christ Church. Of St. Ewens, which forms the site of the Council House, some interesting memorials exist in the form of its old records, which give a curious picture of the devotional activity in the day of its splendour. The high altar is described as a table of alabaster, with the "figures of Our Lady and ye XII apostles beneath, of stone gilt." Like pale roses of flames the wax tapers all day long consumed away before shrines and images and on great festivals the air was on fire with the sacrificial blaze. The changes in 1540 show the axes and hammers busy at the tabernacles and carved imagery, as was the case in other churches when breviaries and missals, relics and rosaries, masses and chantries, rood, sepulchre and banner were banished. Eucharistic flagons, chalices and candlesticks were sent to the king's mint to be coined into the service of the majesty of mammon, 249 ounces of silver and gilt plate being contributed from St. Ewen's alone. Opposite St. Ewen's yet stands All Saints, the church of a curious guild named Kalendars. These were a quite distinct fraternity from the one-eyed dervishes of that name in the Arabian Nights, who so delighted our boyhood with their lying tales. They were a brotherhood and sisterhood of semi-monastics, clergy and laity being of the community including women. Over the north aisle of the church was their college and library, the latter being open to the public, and it is the earliest ascertained free library established in England. The fierce light that now radiates from a thousand centres of knowledge, is, of course, in violent contrast with the mild beams from the humble lamp of learning once kindled within the windows of this church, but like the torch which sent its flame from Ida to Lemnos and onward to the rock of Cithæron, torch answering to torch till the land was full of flame, the lamp here lit, as being the parent beam of the blaze of enlightenment from our present hundred halls of free culture for the multitude, becomes to our eyes a bright particular star. Within the west doorway of All Saints are four stout Norman piers, originally left short to support, two on each side of the nave, the prior's house on the south and the library on the north of the church. The prior's house yet stands. The library was destroyed by fire in 1466 after a brief existence. It was erected or re-erected at the expense of the Bishop of Worcester in 1464, who ordained

that access should be freely granted from 7 till 11 in the forenoon to all willing to receive instruction, the prior undertaking to explain difficult passages of Holy Scripture and to give a public lecture in the library every week. This fact supplies evidence against the popular belief that the Bible was a lightly valued book in old days and restrained from the knowledge of the people.

North-east of the High Cross, opposite the tall picturesque house of reticulated framework and plaster, stands Christ's Church, originally known as Trinity, a modern building on an old foundation. Allusion is made to this church by the self-called *Piers Plowman* in a curious alliterative poem on the deposition of Richard II. At the time of that event Piers Plowman was, he says, in the blessed borough of Bristowe and attending mass at Trinity Church, "That Christ Church is classed among the common people," when "suddenly sounded selcouth things," these "selcouth" or strange things being the landing of the Duke, proud Bolingbroke, whose great northern army was soon after beneath the walls of Bristol. This was followed by tragic issues close to the door of the church where priests were lifting the chalice as Plowman says. Readers of Shakespeare's Richard II. will remember a scene connected with the beheading of Scrope, Earl of Wiltshire, Sir John Bushey and Sir Henry Greene, adherents of the falling king, which occurred before the carved imagery of the High Cross, the monarch bewailing their fate in the solemn passage wherein he refuses to be consoled, and will talk only of graves and worms and epitaphs. Within recent years an attempt was made to revive the earldom of Wilts, in a descendant of the Lord Scrope here executed, whose attainder involved the forfeiture of the family estates, including the right of wearing a kingly crown in the Isle of Man.

The High Cross now adorns the grounds at Stourhead. Memories no less tragical were associated with this symbol of man's redemption of earlier date than the events just mentioned. In 1320, Sir Henry Wormington and Sir Henry Mountford, two of the barons whom Edward II. pursued and sacrificed in his fight for life were there hanged and quartered; and, later, Lord Spenser met a like fate at this spot, weeping and lamenting his sad life. Brighter scenes at the High Cross were the reception of Henry VII. and of Queen Elizabeth. In relation to the former personage, there was a pageant consisting of many fair maiden daughters of Bristol, one of whom, Prudentia, welcomed the king in local poetry:

> Most noble Prince, our Sovereign liege Lord
> To this poore Town of Bristow that is yowre,
> Ye be heartily welcome God to record.

and many more lines of equally inspired character. The phrase "poore town of Bristow" the king seems to have interpreted in its poetical sense rather than as prosaic fact. Anyhow he ordained that every man with £20

should pay him 20s., "for the which tax there arose great grief among the commons." The exaction being made by the advice of the Archbishop of Canterbury, the apprentices rose and made a bishop in effigy and went about the town singing :

He that can say his paternoster, his ave and his creed
Pray for ye Bishope of Caunterbury that evil may him spede.

The tune was changed when 24 of the oldest of them were carried to Newgate, and "grievously whipped and punished."

At the present time the spot where stood the High Cross has no meaning but its memories, but in former days it was a focus of civil and religious ceremony and action. Here the bellman cried aloud to the passers by to pray for the souls of the founders and benefactors of the adjoining churches on the days of their commemoration by masses and psalms ; and in contrary respects in points of mercy, and as late as the pious days of the Puritans, unfortunate vagrants whose vice was poverty were flogged from this place through the streets out of the gates of the city. In 1656, to mention only one example, we find Elizabeth Nut, of Chelvey, in the County of Somerset, taken up as a vagrant and ordered to be whipped from the High Cross to Redcliff Gate, and so sent home.

Here, also, marriages were performed. The supposed Pagan origin of the marriage ring nearly caused the ring to be abolished from the bride's finger during the Commonwealth. Hudibras has not forgotten this fact :

Others were for abolishing
That tool of matrimony a ring
With which the unsanctified bridegroom
Is married only to a thumb.

The Rump Parliament set forth an Act that all Banns should be published three several market days at the High Cross, and after such publishing the parties to be married by a justice of the peace, so that there was little done in the churches, marriage at a church altar being a superstition. As an instance of this secularized practice may be quoted one dated Nov. 23rd, 1655 : "Samuel Beacham made oath that a contract and intention of marriage between John Hardinger, of Christ church parish in Bristol, taylor, and Frances Donnoell, of the parish of St. Peter, hath beene published three market days in three several weekes within this city."

As a further instance of restriction on church practice at this period may be cited one under October, 1659 : "A lecture having been set up at St. Maryport church without the authority of the magistracy, at seven in the morning of Sunday, the churchwardens were ordered not to suffer the bells to be rung, nor his church door opened, nor anyone to preach, without further order from the mayor and aldermen."

On May 14th, 1660, an order was issued against the erection of maypoles, being originally heathenish, and under the Gospel as scandalous :

What can escape Time's all destroying hand,
Where's Troy, and where's the maypole in the Strand.

And where, we may enquire, is the maypole which once stood in St. Peter's Street, near St. Philip's market? But this we find by a charge in St. Philip's church book, was taken down for 18d. in 1662, which in fact was the second year of the Restoration, showing that no very prompt action was taken on the first order. And here may be noted the long lingering and reluctant giving up of old customs in Bristol. The distribution of consecrated tapers at Candlemas is yet a great ceremonial in Catholic countries; but on 2nd of February, 1547-8, according to Stowe's Chronicle, the bearing of candles in the church was left off throughout the whole city of London. The custom, however, continued in many places long after its legislative abrogation. Under 1583 we find in the accounts of St. James', Bristol, "Paid to the waytes a candlemas day and night at our church 2/6 and a pound of tallow candles that night 3d.," which certainly does not argue a very brilliant illumination. Perhaps one of the latest instances of the exaction of a funeral torch occurs in A.D. 1640, when there is a petition from the inhabitants of Dundry, on the Mendip, complaining that Mr. Fabian, the vicar of Chew, 3 miles distant, refuses to allow burials at Dundry unless the inhabitants pay him a wax candle every year on St. Andrew's day. He had several times caused dead bodies which had been brought to Dundry for burial to be violently carried away and buried at Chew; while his conduct on the whole seems hardly to have entitled him to the honour of a candle—certainly not a lighted one.

The retention of vestments is another noticeable feature in the history of local churches. In the list of those belonging to Christ church, under date 1565, or 6th Elizabeth, are mentioned two copes of cloth of gold; another of crimson velvet and a fourth of green damask; three vestments, one of crimson velvet, another of green silk, and a third of cloth of gold; then follows mention of a chalice with cover of silver and gilt, followed in the same sentence by four clerks' surplices for clerks, two surplices for the curate, and three towels or houselling cloths; concluding with the Psalters, Homilies and Inquisition. It cannot, of course, be affirmed that the vestments continued in use, but it is at least curious that they should be so long retained with the acknowledged furniture of worship, and mentioned in the same paragraph with the surplices for clerks and curates.

In the lists of so-called "Implements" belonging to St. Werburgh we find as late as 1567, or 9th Elizabeth, a cope of blue velvet and a pall of velvet, together with the surplice. This, however, was in keeping with the injunctions of 1559 that the cope should be used in the ministration of the Lord's Supper, and the surplice in all other ministrations.

Owing to the churches of St. John Baptist and St. Nicholas being terraced on the old town wall, they were built in each case in the form of an upper storey over a long vaulted chamber or crypt. With the exception of Redcliffe, where is a small but beautiful crypt, the other ancient churches,

including the cathedral, are without crypts, undercrofts or crowds, as they are called in old writings. These sub-structures are now empty and meaningless, but in early days they were meeting places for religious guilds of the parishioners, and had chantries and altars, with priests and chaplains, and were furnished for sacramental worship like the churches overhead. St. Nicholas had its own procurators or wardens distinct from the church above, which is called the "high church," and it had also its separate endowment, possessing, besides an income from seven chantries, as many as eight houses with their rentals. Burials in the floor of the church itself were, of course, impossible, but the massive tombs of departed worthies were placed over their bodies in the crypt, where they were commemorated with dirge and mass. The "month's mind," and the "general mind" were important institutions in the ritual of ancient churches, and proved a great inducement to good doers to offer their worldly possessions in the hope of a more enduring substance hereafter.

Contained in the vestry record of St. John, whose spire yet stands over the remaining portcullised gateway of the old town, are particulars of the institution of a church guild in "the yeare of our lord God, 1465," in worship of the Holy Rood, St. John Baptist and St. Martin Confessor." Master Thomas Clynt, the parson of the church, was one of the founders together with 8 laymen, including Thomas Rowley of Chatterton fame. A priest was devoutly to say mass every day in the crowd or crypt for the prosperity and welfare of all the "Britthery and Sistery" of the fellowship, both living and dead; also every Monday a mass of the Holy Ghost, every Wednesday a mass of requiem for all Christians souls, and every Friday a mass of the Holy Cross. From All Halowen-tide to Candlemas the mass was to begin at seven in the morning and from Candlemas to All Halowen at six.

Even we, the inheritors of the reformed Faith, may admire, though we may be unwilling to imitate, the zeal that could call men out of their beds daily at six in the summer and seven in the winter, to pray for the welfare of one another and of those gone before. Such practice we may think

> More fitted for the cloudy night
> Of Popery than Gospel light.

But it may be perhaps worth a question whether the sunrise of faith should be the sunset of zeal; and whether we could, even for heaven's sake, now practise the zeal our forefathers exemplified for the same prospect.

Early services, however, did not cease at the Reformation. Mr. Humphrey Brown left an annuity of £7 to provide ministration, including candles, at St. Werburgh's at or near about six of the clock in the morning, without fail, or above one month together in one year, unless by coercive restraint or ecclesiastical suspension. Also under the dates 1635-8, in the same accounts, are acknowledgments of the yearly gift of £1 from Lady Seymour "for candles for our morning prayer."

The anti-ecclesiastical feeling of several recent writers on Guilds, as Mr. Toulmin Smith, and Mr. Cornelius Walford, leads them to assert that "while religious observances were commonly associated with Guilds, these do not seem really to have formed any essential part of their constitution." This remark is Mr. Walford's, but is intended to be confirmatory of the previous assertion of Mr. Toulmin Smith, that the religious element of guilds was not fundamental but "incidental only." "Gilds," explains the latter, "were not in any sense superstitious foundations—that is, that they were founded, like monasteries and priories, for men devoted to what were deemed religious exercises. Priests might belong to them, and often did in their private capacities. But the gilds were lay bodies, and existed for lay purposes," &c. This, if it merely means that the guild members were not monastics, or like monastics, wholly devoted to religious exercises, is correct, but a truism; that they were lay bodies is also true; but that religion was only incidental to their fellowship is quite untrue. The frequent foundation of guilds within the walls and crypts of churches might alone be thought to suggest their religious character, though the ordinances of the distinct societies, whether within or without churches, were in this respect alike. They were founded, as a rule, in worship of God, of Christ, of the Virgin Mother and of the Saints: altars, chalices, candles, vestments, chaplains and priests, with masses and chants and requiems, completing their sacramental and devotional form. The members of a guild were generally bound by their charters to pray for the good estate of the King and Queen; of their parents and friends; of the master, wardens and brethren of their fraternity, while alive; and for their souls after they had departed hence, and for all Christian souls. In the original oath of initiation to Merchant Taylors of Bristol, the guild is called the Fraternity of St. John the Baptist, and said to be instituted in the worship of God and of Our Lady St. Marie, and of St. John the Baptist, and of St. Hallows or All Saints; while in the oath of the masters and wardens it is called the Craft of St. John the Baptist and the craft of Taylors. The Weavers had their chapel, dedicated to St. Catherine in Temple Church; the Taylors in the Dominican Priory. In the pre-Reformation form of the latter Society we find ordinances for the maintenance of altar lights to their patron saint, and for their solemn sacramental processions, commemorations of the departed, torch-bearing and minstrelsies; while on the secular side there are the regulations concerning apprentices and the admission of strangers, together with the various restrictions and limitations by which the solidarity of the fraternity was maintained. On the suppression of chantries the religious element was eliminated, and like cathedral windows with their stainings of apostles, martyrs, prophets, virgins, which have been ruthlessly destroyed by puritan violence, and their pictured splendour replaced by colourless transparent glass, so the guilds ultimately resolved into mere secular crafts in the constitution of which religion was excluded as being impertinent and intolerable.

Here we are tempted to touch upon the special character or exemplary beauty of some of our local church windows. In classical architecture, as exampled by St. Paul's, London, and the Palladian chapel on Redland Green, Bristol, the windows, if unglazed, would be mere cavernous holes, and are never, as separate features, worthy of study. They are in fact only indispensable apertures, so arranged as to impair in as slight a degree as possible the complete effect of the building to which they admit light. But the windows of a Gothic church, instead of being a necessary impertinence, are the living principle of the whole composition; and the very life of the building may be said to throb through the vein-like ramifications of tracery. The poorest gothic church is dignified when pierced with good windows, and the finest church loses its distinction by having mean and impoverished lights. Even when bare of glass, a traceried window, like the western light of Tintern, is as full of artistic meaning as a leafless tree with its feathering branches framed in a clear blue sky: but when blushing with colour and imagery it is as graceful as the same tree with all its leafy honours thick about it. Though every book is not a great action, every great action, we are assured by Luther, is a book. Whether the arch Reformer would have considered a mediæval minster with its mysterious magnificence a great action we are not sure: but a whole volume of thought is unfolded by such a building, which is one of the greatest intellectual achievements of mediæval times. The stained windows are the illuminations of this fine volume, and the study of them is in a special way an art education. A sincere and earnest purpose pervades the treatment of windows, both in tracery and in colouring. The wild play of fancy that expressed itself in the queer sculptures of misereres, gurgoyles, bosses and corbels found no place in the windows, which were constructed with regularity and beauty. The Saxon window was for utility, not ornament, while the traceried light was not more for utility than for the perfection of the whole design of the building it served. The glass in the splendid east window of Bristol Cathedral is framed in tracery, the symbolised character of which is expressive of the mystery of the Holy Trinity, to whose honour the dedication is now changed. This is evident from each group of the vertical and radiating lines resolving into triple compartments. It hardly requires the marked eulogy of Pugin to draw attention to the perfection of this window with the powerful colouring of 550 years old. The four-side windows of the chancel are filled with rich and interesting glass of the same date and character as that in the east window, and mention might be made of the enamelled windows in the east of the north choir aisle, which Horace Walpole in his letters declares to have been the gift of Nell Gwynne.

Looking from the cathedral, across College Green, we see a larger window of geometrical or transitional Early English character, the tracery of which is a modern reproduction of old work. This indicates the Mayor's Chapel, a

building of the 13th century, which then belonged to one of the solemn troops and sweet societies of the middle ages. Entering, we are struck with the sombre illumination from the windows filled with religious imagery, some ancient and some due to the generosity of the present mayor. The mailed effigies, fretted altar tombs and abundant tabernacle-work seem to carry us back from the days of Home Rule to those of the old worshippers in this sanctuary whom we almost seem to meet face to face, clothed in their long white gowns, relieved with a red cross, and singing their solemn hymns. Here in the same west frontage is a beautiful example of a 14th century window with ball flower ornament. We might hastily advert to the curious Norman window in the west front of St. James' church, a careful illustration of which has been drawn and lithographed by the late Mr. John Lavars (See Trans., ante Vol. XIII., plate I.) It is engraved, but less accurately, in Parker's Glossary. The magnificent transomed window in the south transept of Redcliffe, of the latter half of the 14th century, or Decorated passing into Perpendicular, has been repeated in impoverished form in the transepts of Bath Abbey, as have also the broad clerestory windows of St. Mary's, the architect at Bath having evidently drawn his inspiration from Redcliffe. We might advert to other interesting windows of Bristol churches, but these must suffice.

It might require a Victor Hugo, who has written of Notre Dame, to do justice to Redcliffe or to the North Porch alone, which, however, is not the work of Canynge, as is the main fabric of Perpendicular date, but is ascribed to Simon de Burton, who is said to have commenced the building of it in 1293, when Mayor of Bristol, as he was several times afterwards, and has commemorated himself in this subtle-carved wonder-piece of Gothic stone-work. The story of the church's plantation and gradual up-springing in grace and beauty like a stately palm tree from the green hill of Redcliffe has been romantically told by Chatterton, who is so indissolubly associated with the structure.

Even in the cold neglect of the 18th century it was to the boy-poet's eye and in his own words so glorious that it seemed "all churches joined in one guild," and he let loose his fancy to magnify it. No church in England, not even Westminster Abbey, has been so constant a theme of glorification by a genuine poet as Redcliffe and its builders by Chatterton. He would almost seem to arrest the passer by and exclaim to him with eagerness and affection: "Is it nothing to you this holy and beautiful place?" Churches, indeed, in architectural respects, have received but scant regard from the dwellers on Parnassus; even Shakespeare hardly gives a moment to the magnifying of gothic columns and bending arches and painted windows, but Chatterton again and again returns to his subject, though always in relation to St. Mary's of his birth-place. Here are some of his lines on "Our Lady's Church":—

As on a hill one eve sitting,
At our Lady's Church much wondering
The cunning handiwork so fine
Had well-nigh dazzled mine eyne.
Quoth I, some cunning fairy hand,
Y'reared this chapel in this land.
Full well I wot so fine a sight
Was not y'reared by mortal wight.
Quoth Truth, thou lackest knowledging;
Forsooth thou wottest not the thing
A Revered Father, Canynge hight
Y'reared up this chapel bright,
And eke another in the town
Where glassy bubbling Trym doth run.
Quoth I, I doubt for all he's given
His soul will certes go to heaven.
Yea, quoth Truth, then go thou home,
And see thou do as he has done.
Quoth I, I doubt, that cannot be
I have not gotten nobles three.
Quoth Truth, as thou has got, give almsdeeds so,
Canynges and Gaunts could do no mo.

There was one point, both before and after the storm of the Reformation had begun or subsided, on which Papists, English Churchmen, and Puritanical Nonconformists seem to have heartily agreed, which was the habit of copious drinking. Whether it were the festival of the Holy Rood or of Corpus Christi in days of the old form of faith, or merely the day for settling of accounts in "great Eliza's golden time;" whether it were setting up an altar or taking down a rood loft; or consecrating a font there was no lack of libation, or rather potation, for the occasion. On Mary's accession, 1554, there is a charge of 4d. for drinking on the replacement of the altar stone at Christ church; and in 1562, 4th Elizabeth, there is charged in the same accounts 1/8 for a gallon a of sack to men "that did helpe owte with his altar stones." In the same year, at St. Philip's, on "ye compte day," 9 quarts and a pint of sack are consumed, which cost 3/2; as there is no mention of meat we may assume it was a fast day, which, of course, did not inhibit the juice of the grape or its equivalent. The bread and ale came to 7s. 10d., and 200 oysters cost 4d. It is curious that a coal fire was not used to prepare the meal, but there was a payment of 6d. for wood to dress the dinner. But the great feast day of St. Philip's was the 1st of May, which in fact is the festival of St. Philip and St. James the Less, to whom the church is dedicated. If it were not, as Charles Lamb remarks, that the 1st of April is the great festival of the human race, it might be thought that the traditional observance of that day from the time of the Romans who then burnt incense to their tutelary gods; down almost to our own century, at least in England, should entitle that day to the claim in question. On

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Merry May-day the worthy churchwardens and sidesmen did not drink deep solely at the parish expense, but they had a practice of agreeing with their tenants that a "quart of good sack" should be added to the proper amount of rent payable in solid coin. By sack, we must understand the famous Bristol milk or wine of Xeres. "Though, as many elephants are fed," says Old Fuller, "as cows grazed within the walls of this city, yet great plenty of this metaphorical milk, whereby Xeres or Sherry sack is intended. Some will have it called milk because such wine is the first moisture given to infants in this city." To any teetotal stranger, who may be shocked to read the latter assertion, we may remark that it is about as true in fact as that the same infants are fed, like as was the young Achilles, on the marrow of lions.

In the annals of Christ church we find, besides such entries as A.D. 1621, money spent at the Rose, after the settlement of our old account, 5s., such a charge as under July 20th, 1635, of £1 5s. 6d., which is paid for a "runlett of sack given unto our Lord Bishop of Bristol (Dr. Coke) for the consecration of the new font." Also 1691, September 4th, "paid for two quarts of sack when Lord Bishop (John Hall) preached, 3s.8d." The miserable stipends received in 16th and 17th centuries by priests and other clergy argue strongly for the truth of Lord Macaulay's representation of the poverty and inferior status of men in holy orders. Poor clergymen, from Ireland and elsewhere, frequently called at the vestry of St. John's for a little parish assistance, but that aid should be afforded in sack, seems to imply that they were more thirsty than hungry. Between April and December, 1690, are seven instances of a quart of sack being afforded to strange ministers, costing in each case 1s. 10d. An Irish minister seemed to prefer a half-a-crown to spend as he would ; and an Irish bishop accepts 10s. in his distress. This, however, was at Christ church, and on 21st December, 1598.

Perhaps nothing is more remarkable in our civic history within the last five decades than the awakening of religious life both among Churchmen and Nonconformists. The cathedral dignitaries had years before the beginning of this epoch, taken down and parted with the fine historical stone cross which with its fretted tabernacles and sculptured kings, lent dignity to their College Green ;[1] and later on they disposed of, to a brazier, their superb eagle lectern

1 The ancient City Cross was erected in 1373 by the people of Bristol to commemorate the grant of the Charter of that date constituting the City of Bristol a County in itself as mentioned in the text (p. 13). It was repaired and beautified, in gold and colours, twice in the 15th century, and in 1633 it was taken down and rebuilt so as to receive four new statues, and raised to a height of 39 ft. 3 ins. Just a century afterwards it was removed altogether at the instance of Mr. John Vaughan, a silversmith who resided in, what has been called, the "Dutch House" (post page 38), considering it to be insecure. It was afterwards re-erected in the centre of College Green, where it remained until 1763, when it was taken down and deposited in a corner of the Cathedral, but, in the following year, it was given by the Very Rev. Cutts Barton, then appointed Dean of Bristol, to Mr. Henry Hoare, who in 1764 removed it to Stourhead. For further particulars see Evans's *Chronological History of Bristol;* Pryce's *History of Bristol;* and *The Bristol Memorialist*, p. 123.—Ed.

from the chancel, having less care for that gospel symbol than had in old days the soldiers of Cæsar for their military eagles, to lose which was the greatest disgrace that could happen to their cohorts. The wings of the cathedral eagle are yet spread in St. Mary-le-Port church, the unhappy bird having been rescued by a solemn burgess.

So noble a work as the entire reconstruction of a cathedral nave had not, in its kind, been effected in England since Wren rebuilt St. Paul's, but by interest primarily aroused in the citizens by the Ven. Archdeacon Norris, funds were obtained for beginning the operations, and step by step pillars and arches arose from the ground, and the work was finished. The great gatehouse of the one time abbey has also been carefully repaired, and oriels re-inserted in place of sash windows.

The restoration of the glorious church of St. Mary Redcliff, the cynosure of many an intelligent visitor to the place, and the pride of us all, we can only advert to, mentioning at the same time the churches of Temple, of St. Stephen's with its stately tower, and St. Peter's, which have likewise been recovered from degrading neglect.

On the conclusion of these addresses, Sir Brook Kay, President of the Council, in the absence of the President of the Society through indisposition, on behalf of the Society thanked Mr. Latimer and Mr. Taylor, respectively, for the trouble they had taken in preparing their elaborate Papers.

The party was then divided into two sections, the one under the guidance of Mr. Latimer and Mr. A. E. Hudd to inspect the Civil Remains of Early Bristol, and the other, under the guidance of Mr. Taylor and Mr. Reynolds to visit the Ecclesiastical Remains. The first place visited by Mr. Latimer's party was Brandon Hill, where Colonel Bramble pointed out that the line of defences drawn by Colonel Fiennes, the Parliamentary Commanding Officer at Bristol in the Civil War, commenced at the river near the Gas Works, and extended to the farther end of Kingsdown. The earthwork foundation of the Water Fort still exists. Remains of the rampart and double ditch ascend the hill to the fort near the top, there being, halfway up, evidence of a semi-circular bastion which gave the defenders the means of flanking the outside of the wall up and down. The fort at the top was on an artificial mound, about 20 feet high, with protecting works on the west. Thence the wall extended to Essex Fort in Park Row, thence to Royal Fort, Colston Fort on Kingsdown Parade, and Priors' Hill Fort, beyond. Thence to the south-east across Stoke's Croft to Lawford's Gate, and south to the river Avon opposite to the Tower Harritz, the site of which is now absorbed into the area of the Railway Station at Temple Mead. At the first siege the Royalists captured the city by a breach in the wall near the end of Park Row. The city under Prince Rupert capitulated to the Parliamentary forces on the capture of Priors' Hill Fort.

From Brandon Hill the party proceeded to

THE RED LODGE.

The site of this house formed part of the garden of the House of the Carmelites, or Grey Friars, upon the site of which House the present Colston

Hall is built. The Lodge is said to have been built in 1590 by Sir John Young. Sir John Young died, however, on 15th November, 1589. He was the host of Queen Elizabeth on her visit to Bristol in 1574, when he nobly entertained her at " The Great House " below, which it is said he had also built on the site of the Friary Here the Queen held her Court during seven days, in which time the Earl of Oxford and Lord Burleigh came into attendance, and on leaving she conferred the honour of knighthood on her host, on Sir Richard Berkeley of Stoke, Sir John Tracy, Sir Thomas Porter and Sir John Morgan, then attending the Court.

The Red Lodge is a large house, and has a good oak stair-case. All the rooms on the first floor are panelled with oak, mostly carved in low relief in the Jacobean style, and the ceilings are richly moulded. One of the rooms is of considerable size. In this is a very fine stone chimney piece, whereon is an escutcheon of Arms of six quarterings, the first being that of Younge. There is also an inner porch beautifully carved in Jacobean work. The columns are in the Corinthian style of Architecture, the entablature being supported by caryatidæ on each side of the angles. Over the door in this porch is another shield of Arms : Young, *impaling a chevron betueen three roses* for Wadham. On the side of the porch is another large achievement of nine quarterings impaling six, but it being a very dark day we were not able to distinguish what the charges are, especially as they are very high and we had no suitable ladder. We hope to carefully examine this heraldry at an early opportunity, and, also, to look up the descent of the Young family.

The Red Lodge was sold by Dame Joan Young, relict of Sir John, to Nicholas Strangeways, of Bradley, co. Gloucester (probably her son). She died in 1603, aged 70, and was buried with her husband on the south side of the Cathedral Choir. Some time in the present century the Red Lodge was purchased by Dr. James Cowles Pritchard, the eminent physician and ethnologist, whose residence it became until about 1845. In 1854 it was purchased by Ada, relict of Lord Lovelace, and daughter and heir of Lord Byron, the poet, and was given by her to Miss Mary Carpenter, sister of Dr. Carpenter, the eminent physiologist, and others in trust for a Reformatory School for girls, to which purpose it was appropriated, and for which it is still used.[1]

From the Red Lodge the party proceeded to Small Street, where are the remains of two ancient houses (Nos. 20 and 21) now incorporated into the Law Library in the Guild Hall. One of these houses, Mr. Latimer said, was reputed to have been the residence of Edward Colston, the philanthropist, but such was not the case, though he believed it was a fact that the notorious Johanna Southcote at one time occupied a room in it. It had an oriel window, but that part of the premises has now been destroyed. The building dates from the early part of the 12th century, the work being coeval with the Norman work in All Saints' Church. Here King James II. is said to have lodged on his visit to Bristol in 1686. Mr. Latimer stated that the roof of the library is a reproduction of the ancient roof.

There are some remains of the original Norman wall of the city at the bottom of Small Street behind the houses facing the river, and its line

1 For some of these particulars we are indebted to Mr. John Taylor, *(Book about Bristol, p. 202).*

hence to Wine Street can be traced in the narrow roadways which were inside the wall and which are still in use. Two of the city gates, St. John's at the bottom of Broad Street, and another known as Blind Gate, still remain.

The party next proceeded to the site of the Ancient City Cross, which was removed some years ago, and is now at Stourhead. It stood at the junction of Wine, Broad, High and Corn Streets.

THE DUTCH HOUSE

stands at the angle of Wine Street and High Street, and is so called on account of a tradition that it was originally constructed in Holland and brought over and set up in its present position about 200 years ago. On a grotesque carved bracket in the shop window is the date 1676. It is a fine picturesque timbered house, and, of course, it was only the timber framework which was brought from Holland, if there be any truth in the tradition. The house was occupied about thirty years ago as "The Castle Bank," by Messrs. Stuckey & Co., under which name it was figured by Skelton and others. Passing through

ST. MARY-LE-PORT STREET

the company had an opportunity of seeing some few of the picturesque old gabled and timber-framed houses of the 16th and 17th centuries which still remain of the many with which the street was adorned on both sides up to the middle of the present century. This led to

ST. PETER'S HOSPITAL, OR THE MINT.

This fine old timber-framed house is situated behind St. Peter's Church in Peter Street. It was originally erected by John Norton about 1500. It was of large size, with extensive gardens, but it afterwards consisted of two tenements, the property of one John Corne, of Bristol, who, on the last day of Dec., 3rd Hen. VI. (1401), granted and confirmed them to Thomas Norton, senior, burgess of Bristol. Thomas Norton had two sons, Thomas and Walter, who each resided in a separate portion of the house. It has been stated that in 1478 it was occupied by a Thomas Norton, said to have been a noted alchemist, who is supposed to have been a son of Thomas the purchaser, but more probably his grandson. In 1580 it was sold by Sir Henry Norton to Henry Newton, afterwards Sir Henry Newton, of Barr's Court. In 1607 it was sold by Robert Chambers to Robert Aldworth, whose initials and merchant's mark may be seen on the river front with the date A.D. 1612. He died 1634. It would appear that towards the end of the 17th century a Sugar Refinery had been established in this house. Evans records, (Chronological Hist.) under date of 12th Dec., 1695, that a mint was set up to coin money in the sugar-house behind St. Peter's Church, and further records under 1697 that the mint ceased to work after coining 40,050,000 pounds; and, he adds: the house was purchased by the Guardians of the Poor, to employ the pauper youth in spinning cotton (p. 249)[1]

The open timber roof of the earlier house remains above the more recent ceiling. The merchant's mark of Robert Aldworth is of interest. On his tomb he, or his successor, displays the shield of the Society of Merchant Adventurers, as he would be entitled to do if he were a member of the Society. The next place visited was the remains of

1 We apprehend there must be a mistake of a couple of 0 0's in these figures.

Bristol Castle.

This was one of the strongest castles of the Norman period in England. The date of its original erection is not precisely known. Leland says that: "He (Robert the Consul, Earl of Gloucester) builded ye Castelle of Bristowe, or the most parte of it. Every man Sayith that he builded ye great square donjon, and that the stones thereof came out of Caen in Normandy." He also encompassed the whole with strong walls. The drawbridge crossed the mote at entrance to Castle Street, near the south-east corner of St. Peter's Church. The donjon, or keep, was 60 feet by 45 feet, with walls 25 feet thick at the base, and stood between Castle Street and Castle Green, partly on the site now occupied by the Brass Foundry. The chief remains now existing are some walls and a small tower east of Tower Street, and two small chambers with early English vaulting, said to have formed part of the vestibule to the banquetting hall and the royal apartments. One of these is now a stable and the other a poor lodging-house, and a passage. There are also some vaulted chambers on a lower level, now used as a wine cellar, formerly the soldiers' quarters. The fortress was "slighted" at the time of the civil war. For further particulars of Bristol Castle, see Memoir by the late J. F. Nicholls, F.S.A. (Trans., Vol. III., p. 185),

On the return through Wine Street Mr. Hudd pointed out the house in which the poet Southey was born, to distinguish which a memorial tablet has been recently set up by the Clifton Antiquarian Club. The Poet was born here in 1774.

The party now returned to the Council House, where they met the other section led by Mr. Taylor.

The section, under the guidance of Mr. John Taylor and Mr. John Reynolds, visited some of the Ancient Churches in Bristol. First they proceeded to the Church of St. John the Baptist, an ancient foundation of much interest, though the upper portion was rebuilt in the Perpendicular period, but the crypt, or "crowde," structurally remains unaltered, and would appear to be of the 14th century date. It was evidently used for religious purposes. Mr. J. Taylor, in "Bristol, Past and Present," gives some very interesting extracts from the Accounts of the Churchwardens and of some gild services held in it. Besides these, two chantries were founded in the church. Probably the altars of the chantries were in the crypt. One was founded by Walter Frampton, "to find two priests in the said church for ever, to kepe oon yerelie obitte there, and to give certeyn money in Almes yerelie to the poore." It appears from the Chantry Certificates of 1547-8, that Thomas Maxffild, one of incumbents, aged 40 years at the time of the suppression of the chantries, received a stipend of £7 4s. per annum; and Anthony Malmesbury, the other priest, of the age of 52 years, having an yerely pension of £6 besides this service, received 60s. To the poor was given 5s yearly, which amounts to £10 9s. 0d., and the value of the lands and tenements being £11 6s. 8d., there remained a balance of 17s. 8d., which, probably, went to a stock for repairs, on which nothing appears to have been expended in this year, or, perhaps, was reserved to be expended on the solemnities of his obit, at which it is said 12 priests assisted.[1]

There was also an obit in this church consisting of lands and tenements of the value of 53s. 4d., founded by one William Howell, and a further memdm

1 Bristol, Past and Present, Vol. III., p. 151.

is appended shewing that there had been "a chantry called Rowley's Chantry, but that it had ceased since the dissolution of the Monastery of Bath, by which £10 a year had been paid as the stipend of the Priest, and 20s. as alms to the poor, and since that time it had been detained and withholden and had come to the Kings Majesty's hands."

It will be noticed on reference to the Certificates,[1] that in neither case did any ornaments, plate or jewels remain. They had already been surreptitiously made away with; and it is shewn by an Inventory cited by Mr. John Taylor, dated in 1470,[2] that Walter Frampton's Chantry was richly endowed with vestments, &c., and that the said Walter gave two silver candlesticks to the church, but whether for use on the high altar or on his chantry altar does not appear.

The next object of interest visited was the church of the ancient Benedictine Priory of St. James, now the parish church. It was visited by the Society in 1878, under the guidance of Mr. John Reynolds, whose remarks on that occasion are given in Vol. III. of the Transactions, pp. 25 and 26. Perhaps the most remarkable portion now remaining is the western elevation, especially the circular window in the gable, of which an illustration will be found in Vol. XIII. of our Transactions. On the present occasion the Rev. W. E. Blathwayt, one of the curates, and long a member of this Society, gave a concise description of the edifice, pointing out that a large portion of the east end had been demolished. After the dissolution of the House the Priory, with divers lands and tenements in the County of Gloucester and City of Bristol, was granted to Henry Brayne. His son and heir, Robert, married Goditha, daughter of William Sheldon, of Beoley, by his wife Mary, daughter and coheir of William Willington, of Barston, co. Warwick, and Ann his wife, daughter of Richard Mydlemore, by Margaret, sister of Sir Robert Throgmorton, Knt. Robert Brayne is described in the Heralds' Visitation of Worcestershire, 1569, as of St. James', Bristol.[3] Robert Brayne died 27th March, 1570, s. p., and his sisters: Emma, then the wife of Charles Somerset, Esq., afterwards Knighted, aged 30 years, and Anne, the wife of George Winter [of Dyrham], Esq., aged 34 years,[4] were his nearest heirs. And all the possessions of the said Robert devolved upon the said coheirs as tenants in common, and by deed of partition dated 27th January, 21st Elizabeth, the Priory House of St. James, called the "Manor Place," and its appurtenances was divided into severalty, a portion being allotted to each coheir and her husband, as particularly described in the deed.

From St. James' Church the party proceeded to the Dominican Friary, the community being called from the colour of their habits the "Black Friars," to inspect the remains of the buildings which are somewhat considerable. Mr. John Taylor acted as guide, as he did in 1878, on the former visit of the Society in that year. He made a few remarks upon the buildings on this occasion, but it will be better to refer to his carefully prepared Paper on this ancient foundation in Vol. III. of our Transactions, pp. 232-240.

The party now returned to the Council House, where they were courteously received by the Mayor, by whom a liberal supply of refreshments

1 See ante Vol. pp. 236, 237.
2 Bristol, Past and Present, Vol. II., p. 151
3 Harl. Society Pub., 1888, p. 128.
4 Inq. p m., 13th Eliz.

had been provided; after partaking of which, all being assembled, the Mayor, with the assistance of Mr. W. R. Barker, exhibited the splendid collection of the City Insignia and Plate, a collection unrivalled, we believe, by any possessed by any other city or borough in England, London excepted.

Mr. W. H. ST. JOHN HOPE, Assistant Secretary of the Society of Antiquaries, gave a carefully studied and minute description of the Insignia. To the oldest of the swords Mr. Hope attached very great value; and speaking of the Mayor's chain of office which was now worn, he said it was one of the finest in the kingdom, and the pair of silver-gilt tankards were among the best in existence. Speaking of the water bailiff's chain and badge, Mr. Hope expressed his opinion that the chain was of much earlier date than the badge. He assigned the reign of Queen Mary as the date of the former, because it was ornamented with the rose and the pomegranate, the latter being the badge of Queen Katherine of Arragon, her mother. Mr. Hope's Paper will be printed *in extenso* further on.

At the conclusion of the address a hearty vote of thanks was given to the Mayor for his hospitality and great courtesy, and to Mr. Hope for the description he had given of the City Insignia, which both gentlemen acknowledged.

In the afternoon, on the kind invitation of the President and Mrs. Beddoe, the members attended a Garden Party at Clifton Manor House, where they were received with great cordiality, and in the evening the Annual Dinner of the Society was held at the Royal Hotel, College Green.

THURSDAY, 24TH JULY.

VISIT TO WELLS AND GLASTONBURY.

THIS morning an excursion was made to Wells and Glastonbury, in which a large number of members took part. At the Cheddar Valley Station the party were met by the Rev. Canon Church, who courteously undertook to show the visitors over the Cathedral City. Proceeding towards the town, a visit was paid to St. Cuthbert's Church, a fine edifice with an imposing and beautiful tower, in St. Cuthbert's Street. The special architectural characteristics of the building were pointed out by Canon Church. The remains of an elaborate and beautiful reredos in each of the transepts were examined with interest. These were ruthlessly defaced subsequent to the Reformation. The church dates from the end of the 12th century, the pillars and other details being of the same period as the nave of the Cathedral. The Perpendicular roof of wood is a fine example of carving; it is divided into compartments, the intersections being enriched with carved bosses of foliage and other ornaments, and at the feet of the principals are demi-angels with open books. The chancel was built about 1343. The beautiful reredos in Caen stone, representing the Lord's Supper, is the work of Mr. Forsyth, and was the gift of the freemasons of the province. The pulpit is Jacobean.

The party then proceeded to the Cathedral, which was described by Canon Church, though the time at the disposal of the visitors did not allow of any lingering or detailed description. The nave, choir, ladye chapel, and transepts were in turn inspected, and the striking features explained. Wending their way through the cloisters—stopping a few minutes by the way while Canon Church pointed out on the south side of the Cathedral the

point of union between the earlier choir and later presbytery and the elegant flying buttresses of the latter, with the traces of the ladye chapel *juxta claustrum*. There Bishop William de Bytton was buried in 1264. Bishop Stillington built a small chapel here in 1446-91, and was there buried. The chapel was destroyed in the reign of Edward VI. by Sir John Gates. The remains of the grand old banquetting hall in the palace grounds were next visited; thence the party walked through the ornamental gardens, and was conducted by Canon Church through the palace to the private chapel, and thence to the under croft, now used as a dining hall. This was Bishop Jocelin's work, and was not later than 1242. It is doubtful if it was ever used as a dwelling room; it was without a fireplace. It looked as if it might have been formerly used for storing salt meat and other provisions, and it might have have been intended for the domestics of the palace. The living rooms were above this under croft, out of the damp of the soil. The under croft illustrated the magnificence and luxuriance of the building of those days. The present Bishop saw the capabilities of the under croft as a dining or reception room, and at great expense converted it to that use. The wells were next visited, and the party was again conducted through the Cathedral and the gallery over the road to the hall of the vicars choral, where its architectural features and some old oil paintings were described by Canon Church and Mr. St. John Hope.

The party then repaired to the Swan Hotel for luncheon, and subsequently drove to

GLASTONBURY,

where they were met by Professor E. A. Freeman, who kindly gave a brief history of the Abbey Church. Alluding to the tombs which formerly stood near the High Altar, he said those of the two Edmunds—"Edmund the Magnificent" (Edmund I.) and "Edmund Ironside" (Edmund II.) his great-grandson, were situated one on each side of the altar. And there is a tradition, he said, that King Arthur and Guenever were buried in front of the altar, which he doubted; saying we might forgive the Arthurian invention, but we could not forgive those who had played tricks with the west end of the Abbey Church. He gave an interesting account of the history of the Abbey in his lucid and inimitable manner, to which we are unable to do justice here, and must refer the reader to Mr. Freeman's Paper on "Glastonbury, British and English," in his well known work "English Towns and Districts."

Mr. St. John Hope described in detail the carvings on the north and south doors of St. Joseph's Chapel; and having visited and inspected its peculiar construction, the party returned to St. George's Hotel, and after partaking of tea returned to Wells and left for Bristol by the 8.15 train.

FRIDAY, 25TH JULY.

The Concluding Meeting of the Society was held this morning in the Grand Jury Room, at the Assize Hall, at 9.30, under the presidency of Dr. Beddoe, when a series of resolutions was passed as follows:—

"That the thanks of the Society be given to Sir Charles Wathen, Mayor of Bristol, (chairman), Messrs. T. W. Jacques and J. Reynolds (the

secretaries), and other members of the Local Committee for the very interesting programme they have drawn up for this meeting, and for all the trouble they have taken on behalf of the members of this Society."

"That the thanks of the Society be given to the Mayor of Bristol, the Dean and Chapter of Bristol Cathedral, and the Bishop and Dean and Chapter of Wells, to the President and Committee of the Fine Arts Academy, the Committee of the Red Lodge Reformatory, the Corporation and Governors of the Poor, the Committee of the Friars' School in Merchant Street, Messrs. Jefferies & Sons, the Clergy of St. John Baptist, St. James, St. Peter, All Saints', St. Mary Redcliffe, and the Temple Churches, for the permission which they have so readily given to the Society to visit the churches, ancient ecclesiastical and domestic buildings, and other objects of archæological interest in their respective possession or under their control."

"That the thanks of the Society be given to the Mayor of Bristol, the Master and Society of the Merchant Adventurers, and to Dr. and Mrs. Beddoe, for their very generous and courteous reception of the members at the Council House, the Hall of the Merchant Adventurers, and the Manor House, Clifton, respectively."

"That the thanks of the Society be given to the Ven. the Archdeacon of Bristol, the Rev. Canon Church, the Rev. Canon C. E. Cornish, the Revs. E. A. Fuller, C. S. Taylor, J. Hart-Davies, W. E. Blathwayt, W. Hazeldine, Sir J. Maclean, Messrs. E. A. Freeman, W. H. St. John Hope, T. S. Pope, James Baker, A. E. Hudd, J. Latimer, J. Reynolds, J. Taylor, and Mrs. Bagnall-Oakley for the Papers they have read or prepared, and for the very able assistance and guidance they have given to the members in their researches during the Meeting."

"That, subject to the approval of Mr. Freeman-Mitford, the next Annual Summer Meeting be held at Moreton-in-the-Marsh, and that Mr. Freeman-Mitford be invited to act as President for the year 1891-2, but that if there be any difficulty in arranging for the Meeting at Moreton-in-the-Marsh, the Council be authorised to make such other arrangements as they may think best."

The Rev. W. Bazeley (the General Secretary), remarked that the question as to whether the Society should meet at Moreton-in-the-Marsh had been under the consideration of the Council for some three or four years, but hitherto the Council had not been able to make arrangements for visiting that place. Mr. Freeman-Mitford had recently completed some magnificent rooms at Moreton-in-the-Marsh in memory of his kinsman, and these rooms might probably be placed at the disposal of the Society. He (the General Secretary had written to Mr. Freeman-Mitford, but as that gentleman was travelling on the continent, a reply had not yet been received. He expected to hear from him shortly, but it might be well to adopt a resoulution like that submitted, as the Council would then have a free hand.

The above Resolutions were proposed from the Chair and agreed to *nem con.*

Proposed by Sir John Maclean, and seconded by Mr. S. H. Swayne, that the thanks of the Society be given to Dr. Beddoe (the President), for

his kindness in accepting the office, and for the obliging assistance he had rendered the Society.

Dr. BEDDOE acknowledged the compliment, and mentioned that it was through lack of physical strength that he had been unable to accompany the members of the Society in all their excursions.

Mr. SWAYNE moved, and Mr. WILLIAMS seconded, a vote of thanks to the General Secretary, which was heartily carried.

The Rev. W. BAZELEY, in replying to the vote, said an opportunity was afforded him of giving utterance to a matter that had been on his mind for some time. He felt that the Society should have a General Secretary in Bristol to work conjointly with himself. The time was approaching when he should resign his post as Secretary, but he was desirious not to act in a precipitate manner. Personally, he should be glad if a Joint Secretary were appointed, and he would be pleased to work cordially with him.

Subsequently a letter was received and read by Mr. BAZELEY from Mr. Freeman-Mitford. That gentleman readily consented to become the next President of the Society, and would heartily welcome the Society to Moreton-in-the-Marsh, provided the members could postpone their Meeting to August, when he would have returned from a continental tour, and would be able to be with them.

The Rev. S. E. BARTLEET then proposed, and Mr. V. PERKINS, seconded the following Resolution :

"Resolved, That inasmuch as since the above conditional resolution relating to the meeting at Moreton-on-the Marsh was adopted, a letter has been received from Mr. Freeman-Mitford consenting to become President of the Society for the year 1891-2 on condition that the Meeting take place about the middle of August, that resolution be now confirmed, and the Meeting held at the time suggested. Carried unanimously."

The members of the Society then visited the church of St. Mary Redcliffe, where a description was given of the noble edifice by the Rev. Canon C. E. Cornish, the vicar. They also went to the Hermitage near, and to Canynge's House, Mr. John Taylor acting as guide. Finally they proceeded to Temple Church, where the Rev. W. Hazeldine gave a description of the archæological associations of the fine old structure.

The Bristol Meeting was brought to a conclusion by a Luncheon at the Royal Hotel.

BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY.

Dr. RECEIPTS AND EXPENDITURE, 1889-90. Cr.

1889.		£	s.	d.
April 22—To	Miscellaneous Printing	8	16	5
,,	Printing Transactions	205	5	2
,,	Purchase of Books, Binding, &c.	23	2	0
,,	Petty Disbursements	18	17	7
		256	1	2
	Balance	365	0	7
		£621	1	9

1889.		£	s.	d.
April 22—By	Balance, as per Bank Book	342	9	9
April 22—Annual	Subscriptions, 1881-82	0	10	6
1890	Do. do. 1882-83	0	10	6
	Do. do. 1883-84	0	10	6
	Do. do. 1884-85	0	10	6
	Do. do. 1885-86	0	10	6
	Do. do. 1886-87	2	2	0
	Do. do. 1887-88	4	4	0
	Do. do. 1888-89	19	8	6
	Do. do. 1889-90	149	12	6
	Do. do. 1890-91	11	0	6
	Do. do. 1891-92	0	10	6
	Entrance Fees	16	16	0
	Dividends, Consols	11	12	0
	Donations	12	12	0
	Sale of Transactions	21	5	9
	Balance of Berkeley Meeting	12	0	8
	,, Cheltenham Meeting	6	8	9
	,, Chepstow Meeting	2	1	8
	Tockington Explorations	6	4	8
		£621	1	9

BERKELEY MANUSCRIPTS.

	£	s.	d.
To Balance brought forward	77	15	11
,, Bills paid	8	14	10
	£86	10	9

	£	s.	d.
By Balance	86	10	9
	£84	19	11
Balance of General Account brought down	365	0	7
Less Balance of Berkeley MSS.	86	10	9
Balance, as per Bank Book	£278	9	10

Certified—H. W. BRUTON, F. A. HYETT } AUDITORS.

INAUGURAL ADDRESS.

By JOHN BEDDOE, Esq., M.D., F.R.S., President.

An Apology for Archæology.

It is the first of my pleasant duties, as President of the Bristol and Gloucestershire Archæological Society, to follow the good example of the Mayor of Bristol in welcoming our Gloucestershire members, as well as other visitors, to this our ancient city. Recent legislation has finally settled our relations to neighbouring shires by constituting us, more distinctly than before, a county of ourselves; and the beautiful tower of St. Werbergh, by its unhappy removal from its picturesque position in Clare Street, has deprived us of a conspicuous memorial of our long connection with Mercia. This Society, however, is one of the links that still bind us to Gloucestershire.

We have been glad, on occasions, to welcome also our neighbours from beyond the Avon; but we protest against the strangely frequent mistake which locates Bristol in Somerset.

It is a common-place remark of the day that every existing institution is on its trial. And so, I suppose, even a harmless Archæological Society, such as ours is, may be called upon to justify its existence; and it is therefore with peculiar fitness that, under the auspices of our chief magistrate, it now occupies the criminal court.

In primitive communities, whatever is and has been, is confidently assumed to be right, not merely "on the whole and in the main," but always and altogether. On the other hand, most parts of modern Europe abound with people who seem to think that everything, that is, is wrong, and that the longer it has lasted the wronger it is. To such men the present, and, above all, the future, are worthy of consideration, but the past is a nightmare, to be forgotten as well as abolished. Mr. Bezant did

not go quite so far as that, perhaps, when he entitled his 18th century novel, ironically—"The world went very well then;" but it is quite evident that in his opinion things really went very ill; and many reformers and philanthropists will tell us that the golden days of good Queen Bess, whose royal countenance once smiled upon our citizen ancestors, were really days of blood and iron, of misery and oppression.

My own belief, (and I suppose it is yours, Ladies and Gentlemen), is, that if there was much evil in the good old times, there were also great compensations. On the whole the world progresses, perhaps in happiness, certainly in material comfort and prosperity; but it doesn't progress everywhere and at all times. Persia is a desert: its ancient cities, once the homes and nursing-mothers of poetry, of science and of medicine, are wildernesses sprinkled with hovels.

> "They say, the lion and the lizard keep
> The halls where Jamshid gloried and drank deep."

Or take the earliest form of civilization known to us—perhaps the earliest we should regard as such, did our knowledge extend further back—the Egyptian. Our neighbour, Miss Amelia Edwards, would tell us that in the stages when she knows it best, it stood far higher than that of modern Egypt, especially in that touchstone of civilizations, the legal and social position of women.

Look again further east! In the recesses of a forest in Camboja, has been discovered in our own days, in the temple of Angcor, a structure worthy for size, for grandeur and symmetry of design, and for delicacy and wealth of architectural detail, to rank with the finest buildings in the world. Its existence argues the presence, at some early date, of a dense population, and of high cultivation in at least the ruling caste. Now-a-days the population of that region is scanty and semi-barbarous, and that magnificent temple is overgrown with jungle, "a habitation of dragons."

No! human movement and change are not necessarily progress; and as the higher we climb the more dangerous is a fall, so the more advanced and elaborate and highly organized our

civilization, the more difficult is it to preserve it from damage, and to restore its balance if disturbed. And if we are to make its progress sure, safe and rapid, we must base it on a knowledge of what has been, a knowledge of the gropings of our predecessors after virtue, freedom and wealth, after sweetness and light, a knowledge of their successes and failures, and a careful study of the causes or antecedents of those successes and failures.

Such is the justification, not of history only, as the necessary foundation of politics, but of Archæology as the handmaid of history, and to a great extent the foundation of social economy, and of the fine and the domestic arts.

But let us try another point of view! We may divide the many departments of human study and knowledge into three categories, viz., those which have to do with the past, those with the present, and those with the future.

Now it cannot be denied that it is a characteristic of savagery, or of very imperfect and incipient civilization, to ignore the future in comparison with the present and the past. Savages, as a rule, are altogether and perforce absorbed in their present and daily necessities, in the waging of the perpetual battle of life. Thus the native Australians, and the Cape Bushmen, and, doubtless, the pygmies of whom Schweinfurt and Stanley have told us, have no history and scarcely any mythology, while their knowledge of what we call natural history, so far as it is useful to them in their daily life, their knowledge, that is, of the haunts, habits and qualities of the animals and plants which they have found useful or mischievous, is extensive and accurate.

People a little higher than these in the scale, people of fine but as yet little developed capacities, such as the brown race of the Pacific islands is, or such as our own Scandinavian and Celtic ancestors were, shew, as a rule, more or less interest in the past as well as the present, while they speculate little on the future. Thus the Maories have a good deal of genuine history and genealogy though mixed with more or less of myth, and nearly the same was the position of our own ancestors, while none of them ever studied much how to wrest from nature the secrets that should lead to

the improvement and development of life in the future. But as civilization advances still further, political economy, chemistry and physics come more and more to the front, until they threaten to absorb most of the best intellect and thought of civilized nations.

Nevertheless it may be confidently asserted that some of the most elevating and noble of the sciences have to do almost wholly with the past and the present. Thus geology and astronomy, the latter by common consent standing highest in rank, while the former, though of immense practical utility in certain ways, as by teaching us where we may most easily, and with least expenditure of time and energy, find the coals and the metals which are the chief materials of industrial progress, is studied far more for its own sake and for its own absorbing interest, like the sister science of human history.

Let it not, then, be a reproach to archæology that it has to do with the past, as though knowledge of the past would do us neither moral nor intellectual nor material good! Our science has been the butt of many a satire and of much obloquy, generally at the hands of Philistines incapable of appreciating its scope and tendencies; but sometimes at those of superior men, themselves, may be, past masters therein, but who have seen it from the humorous side.

Who has ever better depicted the Antiquarian than Sir Walter himself, who, with kindly humour, dissects him for us, as Isaac Walton impaled the worm, as if he loved him? Or Robert Burns, who tells us of his friend Captain Grose's collection:

> "A fouth of auld nick-nackets,
> Rusty airn caps and jingling jackets,
> Wad haud the Lothians three in tackets
> O tow mond guid
> And parritch-pats and auld saut-backets
> Before the flood."

I have spoken of our serious and deadly foes, the sordid Philistines who call themselves practical men, who recognise no benefit that is not immediate, visible and material, that does not minister to the lust of the flesh or the pride of life, that does not clothe

their backs or fill their bellies, or procure them greetings in the market-place.

Of such a temper, generally, are the men who, for some small or fancied advantage, or it may be in mere ignorance or want of thought, destroy the vestiges of ancient society, our camps and barrows and standing stones, and the sepulchral monuments of past generations. I hesitate to include here the too hastily zealous restorers of churches; yet in this department mischief is not seldom done with a good intent; and the perpetrators thereof ally themselves to our Philistine foes through their narrowness of view.

Next come the despisers of the day of small things, men willing to accept and capable of understanding and utilising the great facts and broad generalizations of social and political history, but who do not understand the necessity of careful and minute labour in collecting the material and laying the foundations of the edifices, which they do not disdain to inhabit or even to build.

Well! there is work for all. Let the architect not despise, but encourage the brickmaker! and let the philosopher (as does, for example, Herbert Spencer), respect the industry and acknowledge the usefulness of the obscure collector of facts, facts by the way which in this our own region of archæology, will in many cases perish utterly and remain fruitless, if not speedily gathered and recorded.

Lastly we have the young to reckon with, the young, whose eager thoughts and hopes devour the future, pressing on like a prairie fire towards the luxuriant vegetation and leaving behind them, uncared for, the burnt-out ashes of the past. We elders may regard their views with sympathy, perhaps with envy, for they are proper to their happy age. Prometheus must have been the younger brother of Epimetheus. Lovel was somewhat of an antiquarian, but not half so keen a one as Jonathan Oldbuck. And in the year of revolution, in 1848, when the most active minds of Germany were gathered in the Frankfort parliament, it was noted that all the bald-headed men and the greybeards sat on the right-hand benches, while the left-hand ones were filled with

men in their youthful bloom, with locks yet thick and coloured. Such are our critics, who are not necessarily our enemies, but may nevertheless require more of us in the way of justification than I have yet pleaded. For example, the innocence and refinement of the pursuit. This can be asserted more confidently of Archæology than of many other pursuits which absorb the lives of the unoccupied and the leisure of the busy; and every innocent and refined occupation or amusement is of value as a competitor of those which are coarse and mischievous.

As the handmaid of History, Archæology becomes even more and more useful and important. And here I do not speak so much of what is almost a new creation, the great department of prehistoric archæology, which during the present generation has taught us so much about our remote ancestors and the early stages of their development. But I would call to mind how, as our ideal of history has widened and taken form, we look not as of old merely to battles and sieges and treaties, and the doings and sufferings of the comparatively few men who have been great by nature or by the accident of position; but also to the history of the commonalty, their joys and sorrows, their well or ill-being, their habits, customs, follies and superstitions. And the more we do this, the more must we scrutinize the evidence that archæology furnishes, evidence often unwritten, or, if written at all, not in the narrative form. How much, for example, are we not learning of the early social history of European nations, from such investigations as those of Seebohm, Gomme, Vinogradoff and others into agricultural tenures and customs; and, to come lower down, how much may be learnt of mediæval city life from the details of the old wills which have been lately published in our Transactions?

In this connection I may say how much I regret, in common with our excellent Secretary, that we have been unable to include in the programme of this Meeting a lecture to the working classes, after the model of those which form an important feature in the Meetings of the British Association, and which have greatly tended to develope the love and study of science among the masses.

But there is yet another thing to be said in praise of Archæology, at least of those departments of it which we mostly cultivate, those relating to the British Isles. It furnishes one of the foundations of patriotism, by interesting us in the progress of our own country, and is thus of service to the national, and, as we Englishmen believe, to the universal welfare. Surely here we have one of the strongest possible motives for its cultivation. Is it not partly from a recognition, more or less conscious, of the fact, that our cousins the Americans and our nephews the Australians sigh for antiquities? The latter indeed possess none; but the former are beginning to cherish the comparatively few they possess with an extraordinary affection.

There is little doubt that in modern times the French are more patriotic than the English. It was Bulwer, I think, who said that a Frenchman was fond and proud of his country because he belonged to it, but an Englishman because it belonged to him. Certainly the intensity of this feeling has been of the greatest national benefit to France: in fact it has been her salvation under circumstances of trial and peril which, we are thankful to know, have never befallen modern England.

Now the French endeavour to stimulate this feeling, among other methods, by keeping in the view of their people all that may remind them of their country's history and of its illustrious men. Thus, at the corner of every street, one sees the name of some former benefactor or champion of France, or of some memorable event in her national life. But for any indication of this kind, our country, mother of heroes as she has been, might never have had any admiral except Nelson, any general except the Duke of Wellington. We may have a few smoky statues, indeed; and there was a Rodney Place in Clifton, which our ædiles try to make us call Clifton Road; but where is there a Clive Street or a Havelock Square? or where are Milton, Locke, Newton, Lyall, Faraday or Darwin similarly commemorated.

One of the finest and most pathetically eloquent of our British military monuments, erected by Draper and sung by Chatterton, adorns the eastern end of Clifton Down; but a few years ago it

came within an ace of destruction. Let us rejoice, then, in the recent action of the Clifton Antiquarian Club, who are beginning to indicate by tablets the houses connected with our Bristol worthies: one already points out Southey's birthplace, within a few yards of this spot.

For local patriotism, or what might be styled civism, is also worth cultivating—"Noblesse oblige." The member of an ancient and noble race owes much to its reputation, and must sacrifice himself, if necessary, to maintain it; and when this is forgotten that family is on the way to perish. Similarly the merchant owes allegiance to his old and honorably-known firm, and the citizen to his city; and surely there are few in these islands to which a native or an inhabitant may more easily attach himself than to Bristol. For indeed he is a citizen of no mean city. So numerous are her ancient remains that we shall be able to shew our visitors but a fraction of them. Her name crops up continually in the annals of England, and even in its poetry and romance. Her streets are full of churches, hospitals and schools, founded by the generous and wealthy traders of other times. You will be sitting presently in the hall of the very guild that fitted out Cabot for the discovery of Newfoundland, looking on the armorial shield whose bearings tell how all things, from satyrs to mermaids, were still possible to the daring explorer, or on the mighty silver bowl of Captain Pitts, a memorial of days when pirates were reckoned among the dangers of the sea.

Modern Bristolians have not, I fear, consulted so much the beauty of their city as they might have done, or has been done in other towns. In some cases picturesque, if decayed antiquity, has been replaced by commonplace ugliness; and at Clifton, it is commonly said, the builders have spoiled one of the finest sites in Europe. But at least we may hope for your approval of the restorations, in the Cathedral and St. Augustine's Arch, in St. Mary Redcliffe and the Mayor's Chapel, which are monuments of the public spirit of our citizens.

There are some, it is true, who decry patriotism as a narrow and an outworn thing, to be superseded by cosmopolitanism and regard for the general interests of humanity, of our brethren

whom we have *not* seen. I confess I cannot believe in the efficacy of this principle in the present age of the world Surely the best man is generally the most public-spirited citizen, and the truest patriot, and therefore, through the direction he may help to give to the policy of his own country, takes the best course to benefit the entire human race. He is the man who says with Browning in Trafalgar Bay :

" Here and here did England help me : how can I help England, say !"

Whereas the avowed cosmopolitan, as Canning's needy knife-grinder discovered, is apt to be personally selfish.

Without considering too curiously the complications and reactions of cause and effect, this much of certainty we may derive from history, that ardent patriotism accompanies the rising and flourishing periods of a state, and decays with the state's decay.

ARCHITECTURAL HISTORY OF BRISTOL CATHEDRAL,

By the Ven. J. P. NORRIS, D.D., *Archdeacon of Bristol.*

At page 117 of Volume XIV. of the Bristol and Gloucestershire Archæological Society's Transactions will be found a Paper communicated by Mr. Jeayes, of the MSS. Department of the British Museum, describing "Abbot Newland's Chronicle Roll of the Berkeleys," and giving so much of it as throws light on the History of the Augustinian Church, now the Cathedral Church, of Bristol. To Lord Fitzhardinge, who kindly permitted and facilitated, and to Mr. Jeayes, who at a sacrifice of much valuable time, volunteered to make for us this transcript, the thanks of the Society and of the Dean and Chapter of Bristol are due.

That Britton had read this Roll at Berkeley Castle is clear from his reference to it in the "History of the Abbey and Cathedral Church of Bristol" which he published in 1830. From that time to this the Roll seems to have been lost sight of, and for want of it not a few errors respecting the Architectural History of the Church have arisen. It was in the hope of correcting these that I wished search to be made for the Roll.

The part now transcribed and printed, as Mr. Jeayes explains, is only a small part of the entire Roll. The entire Roll consists of two portions, one portion measuring 23 inches by 16 inches, pasted on parchment; the other portion, a Roll of paper of the same width as the former, but $16\frac{1}{2}$ feet in length.

Mr. Jeayes has transcribed for our Transactions the whole of that first portion mounted on parchment, unaware (apparently) that almost the whole of it had been quoted in the opening pages of "Smyth of Nibley's Lives of the Berkeleys," and is now in print in Sir John Maclean's recent edition of that most entertaining and delightfully readable compilation.

The second portion, namely the long Roll, not mounted on parchment, contains—

1. The descent of Robert Fitzharding, and the account of the founding of the Augustinian Abbey.
2. Two Chronicles, side by side, each occupying half the width of the Roll,—the Chronicle of the Abbots, and the Chronicle of the Berkeley family.
3. On the other side of the Roll there are two chronological tables also running parallel to each other—one, a list of the Mayors, Sheriffs and Bailiffs of Bristol from 1374, when, under the mayoralty of the elder Cannyng, Bristol was made a city and a separate county, down to 1524. And by the side of this a list of the Kings of England.

Of this second portion Mr. Jeayes has given us the descent of Fitzharding, the foundation of the Abbey, and the Chronicle of its Abbots. And to *this* part, beginning with the words "Herding, son of the King of Denmark," on page 8, down to the end of the Paper, I shall confine myself.

As many of my readers have Mr. Jeayes' paper in their hands, perhaps it will be helpful if I go through the paragraphs in order, offering such annotations on each as a young student may require, and especially noting the passages that throw light upon the Architectural History of the Church.

On the first of these paragraphs, speaking of the descent of Robert Fitzharding, and making him out to be grandson of a King of Denmark, I will only say that in Sir John Maclean's very careful Note on p. 19, of Vol. I. of "Smyth's Lives of the Berkeleys," we are told that an analysis of the Domesday Survey proves Harding, his father, to have been the son of an English Thane named Alnod or Ednothus. The story of Harding being the son of a Danish King appears to have been first suggested by John Trevisa, Vicar of Berkeley, and is repeated in the carved inscription placed by Abbot Elyot on the super-structure of the Abbey gateway.

In reading the second paragraph we must remember that here and elsewhere Abbot Newland is speaking of the Church as it

was arranged in his time. The Norman nave was still standing, almost as long as our present nave, but with narrower aisles, and with smaller belfry towers at the west end. The rood screen separating the nave from the choir, was still where Fitzharding had placed it, under the western arch of the central tower (as it stands to this day in Gloucester Cathedral). When, therefore, we read that Fitzharding was buried betwixt the Abbot's and that Prior's stall, in the archway under the rood-loft, on the south side of the gangway nearest to the Abbot's stall, we must understand that if we wished to find Fitzharding's stone coffin we must dig between the two piers that support the western arch of the tower, not quite in the middle point, but a few feet to the south of it.

In the next paragraph it is to be borne in mind that until the creation of the Bristol Bishoprick by Henry VIII., Bristol was in neither the Diocese of Worcester. But here a difficulty occurs, which I, nor my friend, Precentor Venables, can explain. If you look in Brown Willis' Additions to Dugdale's *Monasticon*, you will find that in the year 1146, no *Robert*, but *Simon*, was Bishop of Worcester. *Alured* (*i.e.* Alfred) was not consecrated until 1158. And the difficulty is increased by the fact that the other bishops here named as taking part in the consecration are all wrongly given. In 1146, not *Boniface*, but *Robert of Chichester* was Bishop of Exeter ; at Llandaff, *Nicholas* was not Bishop until 1148 ; at St. Asaph, not *Gregory* but *Gilbert* was Bishop in 1146. Precentor Venables has verified these facts from Bishop Stubbs' *Episcopal Successions*. Newland is doubtless right as to the Sees from which the five Consecrators came, but appears to have taken their names for that year from some erroneous lists. Smyth of Nibley, on the authority of other ancient documents in Berkeley Castle, tells us that the building of the Monastery was completed in 1146, but that the Church was not consecrated until Easter Day, April 11th, 1148, when the Bishops of these four Sees (whom he does not name) were present.[1]

It will be observed that Newland makes no reference to the tradition that the oak under which the missionary monk, Augustine,

[1] Lives of the Berkeleys (Maclean's edition, Vol. I., p. 35.

met the British Bishops stood on the site of the monastery, and determined its dedication to St. Augustine. Nor does he allude to the Chapel of St. Jordan (one of Augustine's companions) mentioned in Leland's Itinerary, (v. 64, quoted by Britton, p. 5), and again mentioned in one of the MS. Rolls of the Chapter (burnt in 1831) as standing in 1491-2.

Ricart and Leland date the foundation of the Abbey in 1142, and its completion in Easter, 1148. But this will not remove the difficulty respecting the presence of the four Bishops.

The next two paragraphs allude to the daily prayers of the Canons in their chapter room, in which special mention was made of Robert, their "prime" founder, and of the good Dame Eva his wife. And we are told of the special dole distributed on the days of their obit, when mass was said by the Abbot for the founder, who died on Feb. 5th, 1170, and by the Prior, for the foundress, as Dame Eva is called, who died March 12th, 1173.[1] The account of the dole is curious—

"On the day of our said founder's anniversary there shall be 100 poor men refreshed in a dole made unto them in this form:—Every man of them shall have a Canon's loaf of bread called a Myche,[2] and 3 herrings therewith. There shall be dealt among them also 2 bushels of peas. And other dole also that day shall be made in money, cakes and loaves of 3 to a penny under this form:—The Abbot shall have a cake price 4d., with 2 *casts*[3] of

[1] Eva, after her husband's death, founded the Nunnery of St. Mary Magdalen, on St. Michael's Hill, of which she was the first Prioress. She was, however, buried in her husband's grave.

[2] My friend Precentor Venables tells me that *Miche* is a Norman-French word for a loaf of fine bread "pain de chapitre," and quotes from Chaucer Rom. de Rose, 5588—

> "For he that hath *mitches* tweine,
> No value in his demeine,
> Liveth more at ease and more is rich
> Than doth he that is chiche." (niggardly)

[3] Nares' Glossary explains a *Cast* to mean a *share* or *allotment*, and quotes from Beaumont and Fletcher—

> "For your cast of manchets out o' the pantry
> I'll allow you a goose out of the kitchen—
> *Wit at Several Weapons, act iv., sc. 1.*

bread, and 4d. for wine. Also the Prior, the Superior, and the Almoner, every of them shall have 2 cakes, price for every cake 2d., with one cast of bread, and 2d. for wine. Moreover, every secular servant of household within the Monastery shall have a cake of 1d., and a cast of bread. Also, every friar in every house of the 4 orders of Bristow shall have a loaf. And in likewise every prisoner within the gaol of Newgate in Bristow. And all the remanet of bread not divided shall be dealt at the gate of our said Monastery unto poor people. And every man taking part of this dole shall have 40 days of pardon. And in the day of the Anniversary of Dame Eva our foundress a dole shall be made under this form :—That day shall be dealt unto 50 poor men 50 loaves called Myches; and unto every of them 3 herrings; and amongst them all shall be dealt also one bushel of Peas.

We now come to the Chronicle of the Abbots, beginning with

1. Richard. Here notice the form in which Newland writes the date of the Abbot's death following the French idiom,—*mille, cent, quatre-vingt, six*,—expressed in Roman numerals, MC $\overset{xx}{\text{iiij}}$ vj. Fuller, in his "Church History,"[1] and Smyth of Nibley, in his "Lives of the Berkeleys,[2] censure this Abbot Richard for his ingratitude to Maurice, Lord Berkeley, the son of the founder; who was so much offended that he directed his body to be buried at Brentford. And though both writers are perhaps prejudiced, one by his Protestantism, and the other by his partiality to the Berkeleys, Abbot Richard need hardly have anathematized Lord Maurice for cutting away a few feet of the churchyard at Berkeley to enlarge his castle moat. The Abbot was elected Archbishop of Dol, and died at Rome, in August, 1188, whither he had gone for consecration.[3]

Newland omits the name of the second Abbot, Philip, who ruled the Monastery ten years, according to Dugdale's *Monasticon*, and was then removed to be Abbot of Byland, in Yorkshire.

[1] Bk. VI., p. 327. [2] (Maclean's edition), Vol. I., pp. 66-68, 72-79.

[3] This I learn from Sir John Maclean's *Lives of the Berkeleys*, Vol. I., p. 55, *note*.

2. Abbots John and Joseph need no comment. The latter died before he could be installed, and, therefore, is not numbered in Newland's list of Abbots.

3. David succeeded 1216, and died 3rd July, 1234. Newland describes the grave as "*in* the elder Chapel of our Lady, having a marble stone with a head upon it and a cross of the same." What is meant by "a head and a crosse," I cannot say. Barrett must be wrong in identifying the device with the *skull and cross bones* of later days. The cross was probably incised as we see it on stone coffins.

But the important point for us is the evidence that the elder Lady Chapel was built before 1234, for in that year David resigned the Abbacy; and the presumption is that he was himself the builder, and *therefore* desired to be buried within its walls This brings the date of its erection between the years 1216 and 1234, which, perhaps, is in better agreement with its style of architecture than Godwin's earlier date.

In Abbot David's time, Lord Robert of Berkeley was so munificent a benefactor that his *obit* was yearly kept with a mass and and a dole.

4. Of William of Bradstone, Newland tells us nothing. But Barrett, from an original Deed, ascertained that it was he who sold to the Mayor and citizens a strip of land bordering the river Frome, that the river might be here widened and made navigable. And for the tenants of the Monastery thus cut off from the town, Abbot William built the Church of St. Augustine the Less.

5. Of William Long, who ruled from 1242 to 1264, Newland tells us nothing, except that he was buried in the latter year "afore the image of our Lady" in the north aisle on the left hand of the spot where Hugh Dodington was subsequently buried. That by "north aisle" here he means the north transept, is clear from what is said below of Dodington's grave.

From the annals of Worcester Cathedral, Wharton tells us (in his *Anglia Sacra*, Vol. I. p. 491, quoted by Britton) that under Abbot Long a dispute arose between the Canons of St. Augustine and the brethren of St. Mark's Hospital respecting the right of burial in

College Green, which the Bishop of Worcester settled by allowing the brethren of St. Mark's to inter their dead there on condition of keeping the ground level "on acconnt of the pleasantness of the place": and by assigning to the Abbot the right of mowing the Green and strewing the grass in his Churches of St. Augustine the Greater and the Less.

Smyth of Nibley,[1] tells us that this same Abbot Long impleaded Lord Thomas of Berkeley before the Pope for sundry trespasses on the estates of the Abbey; complaining also of his disafforesting the country about Chipping Sodbury where the tenants of the Abbey fed their swine.

6. Of Richard of Malmesbury we know nothing, except that he ruled 12 years and deceased 13th September, 1276.

7. John de Marina "ruled 10 years, and deceased 12th February, 1286, and lieth buried in our Chapter House.' This is all that Newland tells us. From the Registry of Bp. Godfrey Giffard of Worcester, Barrett learned that the Abbot's misgovernment was so flagrant that Bishop Godfrey at his Visitation found the Monastery "damnabiliter prolapsum." He ordered that the Canons should not "fly out of the Choir as soon as service is ended," but devoutly wait as becometh holy persons, and return GOD thanks for their benefactors. As the present Abbot was not sufficiently instructed, the Bishop appointed others to "propound the word of GOD in common." And he ordered that when Canons were obliged to go beyond the Monastery precincts, two should go together, one the older, the other the younger, with leave of the Abbot or Prior. "In the Chapter correction was to be done without respect of persons." "In the refectory the friars [2] were to be provided as was requisite, and to keep silence." "No brother was to dispose of the fragments of the table, but the whole was to be

[1] *Lives of the Berkeleys* (Maclean's edition), Vol. I., pp. 109-110.

[2] The fact that in this *Registrum* of Bishop Godfrey Giffard of Worcester, the Canons of the Augustinian Monastery of Bristol are repeatedly styled *Fratres* or *Friars*, should be remembered by readers of William Wyrcestre's Itinerary. Some have argued that the measurements of the Augustinian Church, on p. 233 of Nasmyth's Edition of the Itinerary, must relate to the Church of the Mendicant Friars, because W.W. calls it *Ecclesia fratrum Augustini.*

laid up for alms." "He forbad under a curse that any sh[d] feign himself sick to live a dissolute life and fraudently despise GOD'S worship"; he forbad any secular persons to be introduced into the infirmary except the physician, "nor sh[d] the friars[1] that were in health meet there for the sake of drinking or surfeiting" ..... The Abbot was to dismiss useless retainers, and to keep a moderate family—only two chaplains, and two or three esquires (scutiferos)—and abstain from giving "splendid entertainments out of the house," and dismiss the keeper of the granary, the seller of corn, and the porter, and take precautions that nothing should be found amiss at the next Visitation.

Two years later there was a Visitation and the Canons (or friars) were still living in defiance of their rules.

The losses of the monastery under John de Marina's misrule were abundantly compensated, however, in 1281 by the ample bequests of Maurice, Lord of Berkeley, who, dying, in that year, was buried in the north aisle of the Abbey Church, "next to the altar of St. Maurice."[2]

In 1283, King Edward I., after his expedition into Wales, spent his Christmas at Bristol, and enriched the Abbey by his gifts.[3]

8. Hugh of Dadyngtone (or Dodington) "ruled 8 years, and deceased the 26th Nov., 1294 *(mille deux cents quatre-vingt quatorze)*, and is buried straight afore the Image of our Lady in the cross North Aisle atwixt other two Abbots." This is all that Newland tells us of Abbot Hugh. Nor do we know anything concerning him from any other source, as far as I am aware.

The image of "Our Lady" probably stood on a bracket under the arch opening out of the north transept into the elder lady chapel; if the three Abbots were buried with their feet towards the entrance to the lady chapel, their graves might be described as "straight afore the Image of our Lady" though in the transept.

[1] Godwin is doubtless right that by *fratrum* he meant the Canons of the Augustinian Monastery (see last note).

[2] Smyth's *Lives of the Berkeleys* (Maclean's edition), p. 150.

[3] This is mentioned by Britton on the authority of a MS. Kalendar in the possession of Mr. Alderman Haythorne.

9. James Barry, Newland tells us, died Nov. 12th, 1306, and was buried "under a marble stone on the south side of the rood altar under the Arch there."

This may need explanation. Precentor Venables (in his instructive essay on the Architecture of English Cathedrals, in "*Cathedral Essays*" published by Murray, 1872) tells us that "the separation between the ritual choir" (which in a Norman Church like ours was under the tower) "and the nave was in all cases made by a solid screen, effectually cutting off the ministrants in the choir from the worshippers westwards. These screens were often double, consisting of two solid stone walls enclosing a space, sometimes groined in stone, as at Lincoln, Exeter, Norwich, St. Alban's, and supporting the *pulpitum* for reading the Gospel and Epistles on certain occasions, and in later times the lofty *rood* or crucifix, with the attendant figures of the Virgin Mary and St. John. Chapels were not unfrequently created in the westward face of these screens; either *one* in the centre, dedicated to the Holy Cross, with two side doors, as originally at Canterbury and St. Albans; or *two*, one on either side of a central door, as at St. David's, and at Gloucester."

Newland's mention of a rood altar suffices to prove that, as in St. Alban's, so in our Augustinian Church in James Barry's time, and down to Newland's time, there was a *central* chapel and altar of the holy rood in the screen, or perhaps against the west face of the screen, with doors on either side, leading to the gangway behind this altar, in which chapel (as we have seen) the founder was buried. Newland tells us that the Abbot James was buried "under a marble stone on the south side of this Rood Altar under the Arch here." We may suppose that in this stone screen, north and south of the two doors, there were arched chambers, each of them large enough to receive a high tomb of purbeck marble. And in the southern of these chambers, behind the Abbot's stall, James Barry was buried,—in a little chapel like that of Abbot Seabrook at Gloucester.

That the rood-screen was wide enough to admit of such an east and west chapel being formed within it, is shown by the

fact that the gangway through it was long enough to cover the founder's grave, which of course was also east and west. Rood-lofts of this width may be still seen at Gloucester, Exeter, St. David's, St. Alban's and elsewhere.

10. We now come to Abbot Knowle, or "Abbot Edmund of Knulle," as Newland calls him; who succeeded on St. Thomas' day, 1306, ruled 26 years, deceased June 9th, 1332, and "lieth buried under a broad marble stone straight before the Rood Altar." From what has just been said, it will be plain that Knowle's grave was under a marble slab at the east end of the nave, opposite the centre of the rood screen. We could have wished for more information concerning his great architectural undertaking. "He built the Church anew from the foundations, with the Vestry; and began that great work the 6th day after the Assumption of our Lady (21st Aug.) at the hour of 9, the year of our Lord, 1298; E [being] then the dominical letter. The year also of King Edw. I., xxv. He built also anew from the foundations, the King's Hall, and also the King's Chamber. And he repaired and covered the Freytoure, with other good deeds." My friend Precentor Venables tells me that *Freytoure*, or *Frater House*, or *Fratry*, is a corruption of *Refectorium*, through the old French *refretoir*, and simply means the dining hall, reminding me of the similar insertion of the "r" for euphony in "fringe" from *fimbria*, "tresor" from *thesaurus*, "perdrix" from *perdix*, "encre" from *encaustum*.

It is most disappointing not to have more information respecting this re-building of the Church. The supreme importance of the enterprise is marked by the elaborate minuteness with which the date is given. We must make the most of Newland's few words.

First, then, we learn that Knowle began the work eight years before he became Abbot. He was probably Treasurer of the Abbey, under Abbot James. Like all Church builders he would begin at the east end, and would be able to build the whole of his new Lady-chapel of two bays, and a third bay for the ambulatory or Processional path (which gave access to it out of his new aisles), without disturbing the eastern end and high altar of

Fitzharding's Church, which stood, we believe, at a distance of three bays only from the tower.

In the *second* place we learn that he was the builder of the *Vestry*,[1] which a passage in Smyth's "Lives of the Berkeleys," plainly identifies with the chapel having two altars adjoining the easternmost bay of the south aisle. It was by no means unusual to have altars in a vestry. And that this chapel with its vestibule was used as a vestry or sacristy is shown by the number and large size of its aumbries.[2] In the vestibule is the cupboard for the Abbot's pastoral staff.

There has been much diversity of opinion as to the date of this vestry, known as the "Berkeley Chapel"; Mr King, in his Handbook adopting Mr. E. W. Godwin's opinion, that it is of later date than Knowle's work. Newland's Chronicle assures us that Abbot Knowle built it. As Lord Thomas (II) of Berkeley, who here lies buried with his wife, died July 23rd, 1321, we may safely infer that this chapel was built between 1309 (his wife's death) and 1321.

Newland also informs us that Abbot Knowle rebuilt the King's Hall and the King's Chamber. If Mr. Godwin is right in identifying these with the northern wing of Canon Bankes' house, as I remember it in 1865, the King's Hall must have narrowed inconveniently the court in front of the western entrance to Fitzharding's nave, for it was within 30 feet of the line of the west front. The northern end of the King's Hall abutted on College Green, and was occupied by our chapter office, when I first became a member of the chapter. I remember that behind the wainscot of the ground floor room which looked upon the Green, there were traces of a piscina or stoup, as though there had been a small chapel or oratory there.

Lastly, from the careful description of the site of Knowle's grave, ("under a broad marble stone straight afore the rood altar,") we discover that all our modern authorities have erred

[1] Relating how Lord Thomas (II) de Berkeley was buried with Lady Joan his wife, "in the Arch between the South Aisle and the *Vestry*," Vol. 1,, p. 220. (see post page 92.)

[2] Aumbries or *aumries*, in Latin *armoria*, cupboards for Holy Vessels.

in supposing that the effigy at the extreme east end of the Cathedral, on the north side, marks Knowle's grave.

Barrett fell into this error owing to his mistaken notion that the "Rood Altar" meant the "High Altar;" and the recumbent Abbot in that recess has been called Abbot Knowle ever since. Whereas we have already seen that Newland's words can only mean that Knowle was buried at the eastern end of the nave, opposite the rood and rood altar which stood beneath the western arch of the tower. The monument which we have all been assigning to Knowle we must henceforth (as we shall see presently) assign to Abbot Newbury.

Before taking leave of this great Abbot (Edmund Knowle),whose skill as an architect rivalled that of his contemporary, Bishop Gower at St. David's, it is fair to remember that Britton has well said about his refusal to receive for burial the body of the murdered Edw. II., that probably such refusal was made by the advice, or rather, by the command of his patron, the second Thomas Lord Berkeley; who had been a great benefactor to the Monastery, and that Bristol had no reason to regard with any loyalty the contemptible King, who had sent his minion, Despenser, to crush the rising spirit of her citizens. John Thoky, the Abbot of Gloucester, was "wiser in his generation," and buried the corpse of Edward; and in the next reign, lived to see his Monastery enriched by the offerings at his shrine.

11. John Snow,—"the first and only Abbot of this Monastery that ever attended Parliament," according to Britton—was also buried "under a broad marble stone in the entrance to the Rood Altar." From these words it may perhaps be inferred that the chapel of the holy rood was not *within* the body of the screen, as before suggested, but enclosed in a *parclose* projecting into the nave.[1] From the fact that Snow was one of the three benefactors, whose death was annually commemorated by the Canons of this Monastery (the other two being the founder and the founder's grandson). Mr. Godwin not unreasonably conjectures that this Abbot had

[1] At Norwich there is a second screen to the west of the rood-screen, forming a vaulted chapel with an altar on each side of the choir door.

carried on the great architectural work of his predecessor, probably completing the eastern portion of the Church down to the transept, and executing all the *Decorated* work of the transept, including the rood screen. If all this was accomplished in the nine years of his abbacy, the whole of the choir may have been reopened for service before his death (July 3rd, 1341).

During the progress of Knowle's work, the Canons (whose numbers had been increased from the original six to fourteen) must have been much inconvenienced by having to use the elder lady-chapel for all their services; and in gratitude for the more ample space of their reconstructed choir and presbytery, may well have resolved to commemorate their third great benefactor and first mitred Abbot.

From the "Lives of the Berkeleys" we learn that during Snow's Abbacy, on the 5th day of May, 1337, died the Lady Margaret, aged 29, the first wife of Lord Thomas (third of the name), and daughter of Roger Mortimer, Lord of Wigmore and Earl of March. Smyth goes on to tell us (on the authority of Abbot Newland) that she "was worshipfully buried in the Church of St. Augustine's Monastery in the great tomb under the arch between the elder chapel of our lady and the north aisle there; whose anniversary day was yearly solemnized," not only in the Church (see page 335) but also"..... "in Portbury Church, by the endowment of her husband, and in many other places." (Vol. I., p. 345.)

This notice of her burial place is particularly interesting, not only as showing that it is the Lady Margaret, whose effigy lies by the side of the effigy of her son, Lord Maurice (IV.), but also as proving that the junction of the ancient lady-chapel and Knowle's new north aisle had been completed before the year 1337; this is an important contribution to the architectural history of our Cathedral Church.

12. Ralph of Asshe, "elected 18th day of July, 1341, ruled twelve years, deceased 1st March, 1353. And lieth buried in the middle of the choir within the gryce, afore the youngest Novices' stalls." Precentor Venables explains "grice" or "greece" to mean

the step. The word occurs in Wiclif's translation of Acts xxi., and in Shakspere, *Othello* i, 3.

Smyth (Vol. I., pp. 43, 44) tells that this Abbot was at his own request discharged, "himself and his successors," from obligation to attend Parliament. Britton tells us (on the authority of documents in the library of the Phil. and Lit. Society of Bristol), that "during this Abbacy, Bristol was visited by a plague which so depopulated the town that the grass grew in the streets, and the members of the monastic establishments were so reduced in number that very few survived, who, according to the canonical laws, were old enough to be ordained priests."

13. William Coke, the sub-prior of the House, ruled 13 years, and resigned 1st Oct., 1365, and deceased 8th April, 1366, "and is buried in the space afore the door entering into our Lady Chapel above the high altar." Precentor Venables points out to me the value of this notice of his grave, as showing us that there was a screen behind the high altar of Knowle's Church, with doors in it, as at Westminster, communicating with the new lady-chapel behind.

14. Henry Shellingford, "otherwise named Blebury, succeeded and ruled 23 years; and deceased the 2nd day of September, 1388; and lieth buried in the nether tomb of the presbytery which he caused to be made besides the High Altar." Barrett and Britton tell us, on the authority of the Worcester Register, that the King (Ed. III.) found it necessary in 1371, to issue a mandate to the Bishop of Worcester to visit the Monastery, because Henry the Abbot had so wasted the revenues that divine service was almost at an end, almsgiving had ceased, and unless timely precautions were taken, the Canons would all be dispersed.

In the time of this Abbot, on 3rd June, 1368, Lord Maurice (IV) of Berkeley died, æt 37, of the wound he had received at the battle of Poictiers; and was buried by the side of his mother (the Lady Margaret) in the same great tomb between the elder chapel of our Lady and the north aisle, Smythe tells us (Vol. I., pp. 345, 377).

15. John Cornay, elected 14th January, 1388, ruled 5 years, and deceased 5th October, 1393, "and lieth buried," Newland tells us, "in the over tomb of the aforesaid presbytery."

Newland had just before made mention of a "nether tombe" which Shellingford had "caused to be made" for himself "beside the high altar." We may fairly infer from this mention of a higher or lower tomb in the presbytery of the high altar, that the arrangement of this presbytery resembled that of Knowle's eastern lady-chapel. As in the lady-chapel we now see two bays occupied by a higher and lower monumental recess on the north side, and by *sedilia* and a third monumental recess on the south side; so in the sanctuary of Knowle's high altar we may imagine two canopied tombs occupying two bays on the north side, and opposite to them on the south side *piscina* and *sedilia*, and perhaps a third canopied tomb. Only there would be this difference, that whereas the Abbots' tombs in the lady-chapel were recessed into the solid walls of the Church, the Abbots' tombs on either side of the high altar would be constructed in the *parclose* or screen which separated this presbytery from the aisles. There would be, probably, another difference, the high altar would doubtless have a much greater elevation than the altar of the lady chapel, and be approached by steps, two steps, perhaps, on entering the lower bay, and again two steps on entering the higher bay of the sacrarium. If this were so, Newland's mention of a "nether tombe" and an "over tombe" would at once find its explanation, and may well help to guide us whenever we restore the high altar to its original place.

16. John Daubeney succeeded 25th October, in the year of our Lord, 1393, and ruled 35 years; and deceased 16th January, 1428, and "lieth buried in the high tomb of the North Side of the Rood Altar." This may be interpreted to mean that he was buried in the chantry chapel in the northern part of the rood screen, corresponding to the chapel of James Barry in the southern part.

17. Walter Newbery (or Newbury) succeeded 25th February, 1428, and "deceased 3rd Sept., 1463,"—this should be 1473;

"and so ruled 46 years, and is buried in the over arch of our lady-chapel on the north side of the altar."

For reasons that will be obvious as we proceed, it will be best to consider the architectural work done in Abbot Newbury's time, in connexion with what Newland tells us of his successor, William Hunt.

18. Reckoning Thomas Sutton, who for five years usurped the Abbot's place (1451-6) as eighteenth Abbot, Newland styles William Hunt nineteenth Abbot.

19. William Hunt succeeded on the death of Newbury, being elected on 26th September, 1473 ; " he ruled nine years, deceased 11th March, 1481 (new style 1482), and is buried in the north side of our lady chapel, in the nether arch by the quire there."

We note, by the way, the mistake into which Barrett fell, owing to his ignorance of ecclesiology, respecting the burial place of Edmund Knowle. On page 267, Barrett shows that he had Newland's statement that Knowle " was buried before the Rood Altar." But he betrays his ignorance of the meaning of " Rood Altar " by inserting explanatory words of his own, "*against the North wall* before the Rood *high* Altar." And on p. 302, his blundering notion that by " Rood Altar," Newland meant the altar of the eastern lady chapel, comes out in all its nakedness : for he writes, " Against the Communion rails on the north side, in the wall is an arch wherein is an altar tomb, and thereon the effigies of an abbot . . . . . this was in memory of Abbot Edmund Knowles." That Barrett should fall into a mistake of this kind need surprise no one. The wonder is that all succeeding writers, including Britton and King, and (following them) myself also in my little " Guide to the Cathedral," have adopted his blunder.

As we have already seen, Newland's very precise description of Knowle's burial place, shows plainly that it was just outside the rood screen where the " rood altar " faced the nave, and the no less precise definition of Newbury's burial place in the passage now before us, shows that the effigy heretofore attributed in all our books to Abbot Knowle, really belongs to Abbot Newbury ; and the effigy next below it to Abbot Hunt.

We now approach the far more interesting question of the date of the rebuilding of the central tower.

Godwin speaks very confidently "To Newland, or Nailheart as he was called (1481-1515), we may, with confidence, attribute the rebuilding of the central tower upon the Norman piers, the remolding of these piers, and the first constructional interferences with the old nave by removing the eastern bays, and commencing the work of rebuilding by building the abutting arches to the new tower. In the year 1491, the choral service was performed in the elder lady-chapel; the rebuilding of the tower and the consequent interference with the choir would be a reasonable cause for this removal; besides, I can scarcely imagine that Wyrcestre, who is so particular in noting new works, would have passed by the tower, and reconstruction of the nave without remarking these parts of the fabric. Nor is the sectional form of molding,—*i.e.* the molding of the abutting arch to the tower, which some of us remember to have seen embodied in the ancient buttress which stood against the west face of the tower before the commencement of the nave,—any evidence in this instance of an earlier date, as from Knowle's time to the end of the 15th century, the change was not so very great in this particular." Thus Godwin dates it at the very end of the 15th century.

Britton, however, is no less confidently sure that the tower was rebuilt in Newbury's Abbacy, 1428-1473. His reasons are thus stated: "From the debts incurred by Walter Newbury, about 1428, and from the style of building which prevails in the *tower*, it evidently belongs to his time; and was, perhaps, finished by his successor, William Hunt, to whom may also be attributed the upper part of the *south transept*, which was certainly raised upon the walls of the old Norman Church. The Convent had obtained a lease in 1466 from the Bishop of Bath and Wells of one of the Dundry Quarries, whence the stone used in these parts of the Church is supposed to have been procured." And in a note he adds, that in 1476, the tower and south transept were probably nearly finished, "for in 1475, the Abbot had advanced £101 : 18 : 7; whereas in 1476, he paid only £52 : 2; and it does not appear that the

Abbey afterwards incurred any additional debt." Britton gives a further proof, which meets and rebuts Godwin's argument from William Wyrcester's silence :—Wyrcester, writing in 1480, " specifies the measure of the square under the tower, yet says nothing of any work then going on, and evidently includes that square in the length of the *Old Church* as distinct from the choir. He had before named 90 feet as the length of the nave of the Old Church, and he now makes it 82 *gressus*. . . . His *gressus* was about 18½ inches, which, after deducting the tower, will leave nearly the former measure for the length of old nave. Hence it is probable, that the part of the new work, which was commenced at the beginning of Edward IV's reign, had been finished in 1420, and that the renovation of the northern transept was not commenced."

Wishing to have a third opinion concerning the probable date of the tower as deduced from its *style*, I asked Mr. Street (in 1875), what date he assigned to the architecture of the tower. He examined it carefully, and said with great confidence, that it must have been built between the years 1450 and 1470,—thus corroborating Britton's judgment.

What light does Newland's Chronicle afford on this question? At first sight, none. But indirectly it seems to me to favour the earlier date; for Newland tells us that William Hunt (1473-1482), " did many benefits for his time in building . . . and especially that of the new let make (caused to be made afresh) the whole roof of the Church, both the bowke (body) and of the Iles of the same, and new let cast (caused to be cast afresh) the lead for the same, from the tower all eastward with our lady chapel," . . . Now I would ask any practical builder whether it is likely that Hunt would have chosen this time for thoroughly repairing and new leading the roof of the eastern arm of the church right up to the tower, if the tower was at that time so ruinous that its reconstruction was evidently necessary. Whereas, if Britton and Street are right that Newbury had rebuilt the tower between the years 1450 and 1470, what is more natural than that his successor should complete his work, by making good its junction with the roof of the eastern arm of the church, and having to employ plumbers

to do the flashing against the east face of the new tower, should make it an occasion for new leading the whole eastern roof of the Church?

If this reasoning be admitted, then Newland's Chronicle helps to settle this question of the date of the tower in favour of the view taken by Britton and Street as against Godwin.

In the sequel, we shall, I believe, find that it throws no less important light upon the far more difficult question of the date of the demolition of the ancient nave.

20. We cannot tell to whom we are indebted for the continuation of Newland's Chronicle down to the date of Newland's death, and the election of his successor, Robert Elyot, in the year 1515. Some friendly monk seems to have thought the Chronicle would be incomplete without some notice of the thirty-four years during which Newland himself ruled the monastery. And we have reason to be most grateful to him. For after telling us how "This Reverend Father, Abbot John Newland, did many honorable deeds in his time," enumerating the several manors which he put into thoroughly good condition, he goes on to mention that, among other benefactions to the Augustinian Abbey, Newland laid "the foundation of the body [*i.e.* the nave] of the Church as high as the sills of the windows of the north side and the west end [of the Church], with other houses of office and many other great benefits, for the which God reward him with eternal bliss. Amen."

Now this incidental mention of the fact that Newland contemplated the rebuilding of the nave, and actually made a beginning by laying the foundation of its north wall, and raising it to the level of window-sills, is, perhaps, the most valuable contribution to the architectural history of the Cathedral that we have found in this manuscript.

In the *Illustrated London News* of March, 1867, there was an engraving of the Cathedral, showing a line of massive masonry extending westward from the north transept, the existence of which had been unknown until 1866. In that year, both the road in front of the Cathedral, and this ground to the west of it (which used to have the same level as College Green), were lowered

to a depth of four feet; and it was then that we discovered this commencement of a new nave of precisely the same width as Knowle's choir, and with buttresses of the same grand projection. No wonder that our architect, Mr. Street, when he saw it, at once concluded that it was Abbot Knowle's work.

But the passage of the Chronicle now before us tells us that it was not Knowle, in Edward II.'s reign, but Newland, in Henry VII.'s reign, who built this commencement of a new nave. "Also the said reverend father in his time builded the *dortor* (dormitory) and *fraytor* (refectory) the Prior's lodging, the Gatehouse, the Almonry with the lodgings next adjoining, the hay-barn and the stables. No wonder we read that he was commonly known after his death as "the good Abbot." He ruled the Abbey "honorably" 34 years, and died the 2nd day of June, 1515, "and is buried in the south side of our Lady Chapel in the Arch there by the door going into the loft going to the organs."

About Newland's, or Nailheart's, effigy, (for he is known under both names) there has never been any doubt, for a tablet at the feet bearing his *rebus*—a heart pierced by nails—marks the effigy as his. It occupies the second bay from the east end of the Church, on the south side, as the Chronicle describes it as "by the door going into the loft going to the organs," we may, perhaps, suppose that where the Bishop's throne now stands, there was a wooden staircase leading up to the triforium passage, closed by a door at the bottom.

This passage is said to have given access to the organ of the Church, (called both here and in our statutes *the Organs*[1]) placed, most probably, in the south transept, the choir being, of course, under the tower.

But to return, before concluding, to the far more important question of the nave.

Newland left the Norman nave still standing. But he had, as we have seen, laid the foundations of a new nave on the north side, the greater width of the new nave making it possible to build its walls up to a certain height before the old nave was

[1] The organs were usually small instruments, not needing a solid structure to support them, as now.

taken down. It is clear that the work was stayed for want of funds. We read in the "*Lives of the Berkeleys*"[1] that Lord Maurice (VI) by his will dated 1521, left "a great portion of money towards the building of the body of the Church of the Monastery of St. Augustine." By the "*body*" is clearly meant the *nave* of the Church, as in the Chronicle. That this money was either not used or insufficient for the purpose is clear; for the Commissioners of Henry VIII. in 1539 or 1540 reported that the ancient nave was so dilapidated as to be dangerous, showing that it was still standing. They recommended therefore that, for safety, it should be taken down and removed.

Thus the Chronicle, by telling us that the new nave was not begun until the end of the fifteenth century, explains how William Wyrcester gives the measurement of the old nave as still standing,, and in use in 1480; and by telling us that Newland did no more than carry the north wall up to the window sills, explains to us how the old nave came to be still standing at the date of the dissolution of the Abbey.

These are important contributions to the architectural history of the Church.

[1] Vol. II., p. 201.

ON THE LATER MONUMENTS, &c., IN THE MAYOR'S CHAPEL, BRISTOL.

BY W. R. BARKER.

CONSIDERED historically, as well as in relation to the building, the most interesting monuments in the Mayor's Chapel are those connected with the Berkeley family. These are to be described by Mrs. Bagnall-Oakeley, in connection with other memorials of that family in the Bristol Cathedral, the Church of St. Mary Redcliffe, etc., and therefore I make no further reference to them here. Beyond the monuments thus excluded from the range of my observations, only one other belonging to the period antecedent to the dissolution of the Gaunt's House now remains entire: that of Miles Salley, Bishop of Llandaff. Most of the others belong to the latter end of the 16th, or first half of the 17th, century. There is, however, abundant evidence that at one time a number of monuments stood in the church which were afterwards destroyed. Probably the two carved panels[1] with heraldic bearings, now placed under the responds of the arches of the South Aisle,[1] and the bust of a Bishop placed between those arches on the inner side, are remains of such destroyed monuments.

[1] These panels are, without doubt, the ends of an altar tomb erected to the memory of Sir Robert Poyntz, the munificent rebuilder of the Jesus Chapel in the Chapel of the Gaunts' Hospital. The arms on both are entirely personal. The achievement on the panel now affixed against the western respond of the two bays between the chapel and the south aisle, relate to that branch of the Poyntz family of which Sir Robert was a distinguished member, and display the arms of 1. Poyntz, quartering those of 2. Clanvowe, 3. Acton and 4. Fitz Nichol. The other achievement against the eastern respond contain the arms borne by Sir Robert after his marriage with Margaret Wydville. They are, however, quartered instead of being impaled, and follow the charges above cited. They are: 5 Wydville, 6 Scales, 7 St. Paul, 8 De Beaulx, 9 not identified, 10 Beauchamp.

In his will, dated 19th October, 1520, Sir Robert directed his executors to provide "a fyne small marble stone to be laid over the mydds of the vawte which he had already prepared for his burial, with a scripture, making

During the recent restoration of the Chapel, all that remains of a monument in the North wall of the Nave was exposed to view, and has been carefully preserved. Opposite to it, on the South side, a lofty monument once stood, only part of the base-moulding of which remained. This was found in its original position, and the wall above had been made good after the destruction of the tomb. A large number of fragments of carved work, some of which were evidently portions of destroyed tombs, were turned up in digging the foundations of the new work just finished, or were found in making good the old walls. They had been used for filling up putlog-holes, and for any other odd purpose. One of these is a portion of the drapery of a large figure, and the remains of its right hand grasping a staff, probably a pastoral staff. This has red colour still upon it. Others of the monumental fragments have ornamental carvings on them, chiefly of a late character; and one or two have the remains of inscriptions. These are referred to now as shewing that much that was interesting in the way of

mention of all the bodies that lye buried in the same vawte, and of the dayes and years of their decease." It would seem that the executors did not follow *literally* the instructions of the testator, but thought it proper to erect an altar tomb over the midst of the vault of which the panels in question formed the ends, and probably the weight of this structure on the crown of the arch, which was not built with a view to sustaining such a weight, led to the catastrophe which happened in 1730, when the arch fell in and the bodies of the dead were despoiled. It is probable that after this accident the fragments, including the panels of which we are writing, were removed into the church.

It would be right to mention that the arms contained in the larger escutcheon are exemplified on the western boss in the roof of the Jesus Chapel, whilst on the eastern boss will be found the arms of Queen Katherine of Arragon, whose Chancellor Sir Robert was.

It will also, perhaps, be of interest to mention, in connection with this chapel, that among the numerous bequests made by Sir Robert Poyntz in his will is the following: "A gowne of blake velvett of myne and a gowne of blake velvett of my late wife, which gowne she by her will ordeyned to be made into vestments, shall both by myne executors be made into a suit of vestments of the best and most convenient manner, with myne arms, and with *fystys* also imbroidered, and holding tufts of flowers of rosys, margarets and pounces to garnish and powder the same, and with scripture also upon them to be set, making mention of the givers of the same vestments.

A man's clenched fist was the Poyntz badge, or rather, rebus on the name *Poing*, and an example of it may be seen on the spandrels of the arch of the door, on the inside, of the Jesus Chapel.—*Memoir of the Poyntz Family*, p. 98.—Ed.

monuments came under the hand of the destroyer after the House was dissolved.

Coming to the monuments other than the Berkeleys, that of Miles Salley, Abbot of Eynsham, and afterwards Bishop of Llandaff, in the reign of Henry VIIth., is the oldest. It stands in the place usually assigned to builders of sacred edifices—the North-East of the Chancel. Bishop Salley is said to have rebuilt the East end of the Chapel during his later years, and he afterwards left certain bequests for its enrichment. It will be observed that the architecture of the East end of the Chapel differs entirely from that of the Nave, and belongs to Bishop Salley's time. He died in 1516. It will also be observed that the wall-facing of the East end differs from that of the Nave. The former is of ashlar, and an irregular line of joints is observable on either side. Until the recent restoration it was not known that any ashlar facing existed, the whole of the walls having been plastered and painted. Bishop Salley's stone work had been hacked all over to prepare a surface for the plaster.

The following is a description of the effigy of the Bishop :—

"He is represented in his episcopal attire, with a richly adorned mitre on his head, and a pastoral staff of singular elegance resting on his left side, with the fanon wrapped round the staff. Over the alb, which almost conceals his feet, he wears the tunic and dalmatic with its ample sleeves; and these again are covered by the amice with its standing collar, and the maniple over the left arm. The stole is concealed by the chasible. On the hands, which are in the attitude of prayer, he wears gloves, and on the middle finger of the right hand the episcopal ring."

We have now to advance to the time which succeeded the assignment of the Gaunt's Chapel and estates to the Corporation of Bristol by Henry 8th. The building afterwards became known as the Mayor's Chapel rather than as St. Mark's, and from time to time during more than a hundred years, as the monuments shew, it was used as the place of interment of successive Chief Magistrates and others officially connected with the city. Besides this, judging by the same evidence of the monuments, it seems to

have been a fashionable place of interment for those who had no connection with the city, the consideration no doubt being large fees.

The earliest of the memorials under the *new regime* is the reputed tomb of John Carr. The evidence that it is John Carr's tomb is slender, and the fact has been disputed. It bears on the front the initials 'J. C.,' and these alone identify it with the founder of the City School, which was erected on the site of the Gaunt's Hospital. The front and ends are quatrefoiled, and relieved by a row of small plain shields. Barrett, who wrote more than a hundred years ago, speaks of it as the tomb of John Carr, and refers to it as "an arched tomb in the wall." Its form and position must therefore have been entirely changed since Barrett's time. There is no longer any arch belonging to it, and it stands as a plain altar-tomb in the North-East angle of the South aisle. It is evident, however, from the remains of masonry still attached to the exposed end of the tomb, that some part formerly belonging to it has been destroyed, and that no doubt was the arch referred to by Barrett. Notwithstanding the doubt thrown on the identity of the tomb, it may well be that one who was instrumental in founding Queen Elizabeth's Hospital or the City School, should, after death, be memorialised in the Chapel, where the children, for whose care and education he gave his manor of Congresbury, for a long period continued to attend service. He is described in the Mayor's Kalendar as John Carre, merchant of Bristol, who died and left lands for building "an Hospitall in the Cittie for the bringing vp of poore fatherlesse children."[1] His will was proved 10th April, 1586.

The next monument to be noticed, is appropriately that of William Birde, the friend and colleague of John Carr. It now stands on the left of the Western entrance. Before the recent alterations it stood on the opposite side. Barrett speaks of it thus: "In *the chancel* is a very superb monument for William Birde," so that its position must have been several times altered. William Birde was Mayor of Bristol in 1589, and the state sword is represented underneath the epitaph. He died, as the epitaph states, on October 8th, 1590.

[1] Mayor's Kalendar, p. 62, Camden Society.

William Birde shared with his friend John Carr the honour of founding Queen Elizabeth's Hospital, or, as the noble modern building on Brandon Hill is called, the City School; for while Carr gave his lands to endow the Hospital, Birde gave his money to build it. The entry in the Mayor's Kalendar respecting his good work is as follows: "This yeere about iij weekes in lent, there was presented in the house a patente from her ma^{tie} as concerneinge a hospitall to be erected by the name of Queene Eliz. Hospitall, yssueinge oute of John Carres landes, which said Hospitall was the same yeer, by the greate diligence and charitable endevour of the said William Birde, founded at the Gauntz, and xij poore children placed therein for a beginninge of the sayd goode worke, to the which the sayd William Birde was a bountifull benefactor and gave therevnto 530*li.* in money for the advancement thereof."[1]

The monument has unhappily been much mutilated, but it is a very fine specimen of Elizabethan work, and presents many interesting features of the classical style. On the frieze there is a series of carvings representing Scripture subjects—the Temptation of Eve, Abraham's Sacrifice, and the Resurrection of Our Lord; also skulls and crossbones, and other accompaniments of the sepulchre in accordance with the ghastly fashion of the day. The carving above the cornice is very rich, and exhibits Birde's shield of arms.[2]

The following inscription appears at the back of the monument:

Gulielmus Birde obiit Octobris 8, anno 1590.
"Clarus, prædives, sapiens, et pro grege Christi
Sollicitus, sedem et victum cultumque ministrans
Dormit in hoc tumulo, sed spiritus æthera scandit:
Vix dedit hisce virum Bristollia nostra diebus
Consimilem, ceu virtutem, ceu cætera spectes.
Gratus erat patriæ civis, jucundus amicis
Progeniemque suam multâ cum laude reliquit."

The arms of both John Carr[3] and William Birde are emblazoned on the window of the Chapel which commemorates the principal benefactors of Queen Elizabeth's Hospital.

[1] Mayor's Kalendar, p. 62.

[2] BIRDE.—A cross botonnée between four Cornish choughs.—ED.

[3] CARR—Gu. upon a chevron ar. three estoiles sa., a martlet for a difference.—ED.

In the North-East corner of the South aisle Chapel is a monument to the memory of several members of the Aldworth family, named respectively, Thomas, John, and Francis. The Aldworths were famous in this city for their enterprising character and high station. In this monument the Gothic reappears, but with its latest and poorest characteristics. It has octagonal columns, cusping in the panels, and Tudor ornaments above the cornice, There are two kneeling figures, father and son, the elder in alderman's robes, with the ample ruff collar, tight-fitting jacket with slashed sleeves, and trunk hose of the period; the younger with a loose cape over similar garments. The monument has been robbed of its metal shields and other ornaments, and only partially repaired. Barrett states[1] there was the following epitaph "on a table":—"*Thomas Aldworth obiit Februarii 25th, Anno 1598.*" but this no longer appears, and with it have also gone the following lines:—

> "*Bristoliæ quondam qui mercatoris in urbe*
> *Munere functus eras, bis quoque prætor eras,*
> *Hæc cineris Aldworthi tuos tenet urna, sed omnis*
> *Virtutis meritis arctior urna tuis, &c.*"

Under the kneeling figures the following inscription still remains: "*Hic jacent Johannes Aldworth, civis, mercator, hujus civitatis vicecomes, hujusque orphanotrophii quondam thesaurarius, qui obiit 18 Decembris 1615 ætatis suæ 51, et Franciscus filius ejus optimæ spei juvenis qui 5 Septem. 1623 obiit, ætatis suæ 24. Terram cum cœlo commutavit, placidè in Domino requiens.*

> *En pater et natus tumulo conduntur eodem*
> *Ille rei multæ, sic fuit ille spei:*
> *Ille probus prudens, pietatis cultor et æqui,*
> *Qui norit lector, crederet, iste foret,*
> *Ille viæ medium cum vicerit, iste sed oram,*
> *Cum Christo regnant sauviter in patriâ.*

Thomas Aldworth was Mayor in 1582, and on the front of the pommel of one of the state swords, known as "the Lent sword," the following legend is engraved, with the date 1583,—

> "This sworde we did repaier,
> Thomas Aldworth beinge maior."

This Thomas Aldworth is said to have taken the lead with the Bristol merchants in fitting out an expedition for the discovery of

[1] Hist. of Bristol, pp. 350, 351.

the coast of America S.W. of Cape Breton. It was proposed to raise for the purpose 1000 marks, and furnish two ships, one of sixty and the other of forty tons, for the purpose.[1] With such modest resources were the great enterprises of former days accomplished!

John Aldworth was one of the benefactors of Queen Elizabeth's Hospital. He gave £50 in 1598. He is described as "Merchant and Sheriff of this City, and sometime treasurer of the Orphan Asylum."

At the East end of the South Aisle Chapel is a pretentious monument commemorating Maria Baynton, which fills the greater part of the wall space there, in the position once occupied by the altar of the Chapel. Under a heavy canopy it represents a lady kneeling on a cushion, and on either hand a man also kneeling, and drawing aside a curtain as if to reveal the centre figure. Barrett, to whom I must again refer, describes the monument as being "in the West Aisle, next the pulpit;" that is, as we should now say, "in the Nave." It was probably removed when the plaster canopies were erected in 1820. On a tablet underneath is the following lengthy epitaph, which is only interesting as illustrating the taste of the age, and as shewing how far fulsomeness and sentimentality can be carried:—

"*Mem. sacra hic sita sunt ossa ornatissimæ Fœminæ, Dominæ Mariæ Dom. Edoardi Baynton, nuper de Bromham in Comitatu Wiltoniæ Relicta, Fœmina fuit ad antiquum morem Composita, Illibatæ Vitæ, pietate, Forma et omni Laude maternali Virtute Mūliebri ornata Quæ postquam vitam nimis eheu brevem nec a molestiis penitus liberam, piam tamen pudicam castam, generosam hospitalitate charitate, aliisque; quam plurimis virtutibus excultam omnibus, etiam egenis, caram egisset; eam cum ingenti omnium utriusque; sexûs, quibus aut fama, aut facie nota fuit, luctu ac dolore reliquit, pro fœliciori commutavit, et Christo placide obdormivit ætatis suæ, Anno quadragessimo secundo and Domini servatoris* M.D.C.LXVII. *Sordes Terra tenet, tenet Ingens spiritus aethrâ. Huic ejus filii dom. Robertus et dom. Nicolaus, quos utero conjugali fructifero peperit hoc mærentes posuêre monumentum.*"

[1] Barrett, p. 686.

Against the North wall of the same Chapel are two lofty monuments of classical design, with effigies in the armour of a late period. It is worthy of note that in this side Chapel there are illustrations of both the earliest, and almost the latest forms of defensive armour, and one cannot help contrasting the restful dignity of the 13th century effigies of Maurice de Gaunt and Robert de Gourney in their complete suits of mail, with the stiffness and cumbrousness of the two figures we are now considering.

The first of these is that of George Upton, Esquire, and is of the year 1608. The effigy is extended on the right side, the head resting on the right hand and the elbow on a cushion. The left hand is placed on the hip. The plate armour is in this case associated with a ruff collar, pleated skirt, and square-toed boots. The effigy and monument have been profusely coloured and gilded, only the faded remains of which are now seen. The following is the epitaph now also much faded :—

"*Memoriæ æternæ viri optimi et ornatissimi Georgii Upton Armigeri qui cum 55 Annos bene vixisset, placide obdormivit Januarii 25 natali suo A.D. 1608.*"

"*Quæ lux prima tulit te, te abstulit, ergo superstes*
Cum nequeas vitæ vivere vive neci:
Integra vita fuit, pia mors, mens dedita Christo,
Hæc facient tumulo te superesse tuo.
Lugens posuit Edwardus Bisse."

The second of these two monuments carries us to the year 1635. It was erected to the memory of Margaret Throkmorton, wife of Sir Baynham Throkmorton.[1] They are both represented in effigy,

[1] This was the 2nd Baronet, son and heir of Sir William Throckmorton, of Tortworth, (created in 1611) who, by Cecilia, eldest daughter and coheir of Thomas Baynham, of Clowerwall (now known as Clearwell), in the parish of Newland, co. Glouc. Sir Baynham succeeded his father in 1628, when he was aged 22 years. He married, as is stated on the inscription, Margaret, daughter of Robert Hopton, and sister and one of the coheirs of the famous Sir Ralph Hopton, created Lord Hopton of Stratton in 1643, ob. s.p. Sir Baynham died at Westminster on 28th May, 1664, and was buried in St. Margaret's Church the following day. He survived his wife nearly 29 years, and, probably, in his lifetime erected this superb monument to her memory and his own, intending to be buried here with her, but the fates disposed otherwise. There is a monumental inscription to him in the Church of Newland. (Trans., Vol. VII., p. 194).

and also an infant child, who, from the epitaph, seems to have lost its mother in infancy. Sir Baynham presents a fine military appearance, with his head uncovered and with flowing hair. He wears a wide lace collar over his shoulders. The narrow taslets cover the skirt and wide breeches, and reach down to the knee-plates. The boots are very wide-toed. The figure of the lady is resting on the right side, and is richly dressed in the costume of the period. With one hand she grasps the hand of Sir Baynham, and with the other holds the infant who is most quaintly dressed. This was a most costly monument, being constructed entirely of coloured marbles. It has, however, been sadly mutilated and neglected, and the following curious epitaph is now scarcely legible :—

"*Dedicated to the never dying memory of the Lady Margaret Throkmorton, the late wife of Sir Baynham Throkmorton, of Clowerwall, in the County of Glouc., Baronet, and youngest daughter of Mr. Robert Hopton, of that ancient and worthie family of the Hoptons of Witham, in the County of Somerset, Esquire, who lifted up her soule to God upon the 18th day of August in the year of our Lord 1635 and of her age above 25.*

A precious Femme, a Margarite, was lent
To crowne Throkmorton with a rich content;
Contented he his Margarite did set
In's faithfull breast his choisest cabanet.
She wished no better till her lustre drew
The King of Heaven to like her gracious hue,
Who, deeming it unfit a subject should
Longer enjoy a femme of that rich mould,
Tooke back his loane, and fixing her above,
Left to Throkmorton this sole pledge of love.
Mors rapax, urna capax, sed spes tenax."

On the floor of the Chapel, in front of the monument, is a flat stone, with the first part of the same inscription thereon.

The next monument we have to refer to brings us back to civic life, and deserves more than a passing reference. It stands overhead in the North-West corner of the South Aisle. Although unpretending in appearance it is the memorial of men who had much to do with the honour and enterprise of the city in the early

part of the 17th century. The figure, which is that of an alderman in robes, kneeling at a desk, upon which is an open Bible, represents one Thomas James the elder, who was Sheriff in 1591, Alderman in 1604, Mayor in 1605 and 1614, and represented the city in three Parliaments, namely 1597, 1603, and 1614. On the last occasion John Whitson, founder of the Red Maids' School, was his colleague. The inscription on the monument, which is now quite illegible, ran thus:—

"*This monument was erected for Thomas James, Merchant, twice Mayor of this City, and Parliament-man for the same in the reigns of Queen Elizabeth and King James First. He died in the year 1613 (1619).*[1] *And here lieth the body of Thomas James, Esq., of Bristol, Barrister-at-Law, and son of the said Thomas James. He died in the year 1665. Here also lieth the body of Alexander James, of Tydenham, in the County of Gloucester, son of the said Thomas James, junr., Esq. He died in the year 1713.*"

Around the second Thomas James a very romantic story gathers, which was told by himself in a volume he published in 1633. The substance of this book was given by the late Mr. J. F. Nicholls in pamphlet form, as one of his Bristol Biographies. This Thomas James was originally, as stated on the monument, a Barrister-at-Law, but he became smitten with the fever of adventure and discovery prevailing at the time, and forsaking his clients, he turned his attention to the search for the North West Passage. The Society of Merchant Adventurers projected an expedition and "adventured £800 or thereaboutes." Thomas James was appointed leader of the expedition, and was henceforth known as Captain James. He "made choice of a well-conditioned, strong ship of the burden of seventy ton," and selected "a crew of nineteen choice able men and two younkers" besides himself. They sailed from Bristol on their perilous voyage on May 2nd, 1631, and made Greenland the 4th of June. After that they suffered the most extreme hardships, being compelled to winter ashore. They sank the ship to save it from being crushed, and afterwards recovered it. In spite of all his privations, and after

[1] J. F. Nicholls' *Bristol Biographies*— Captain Thomas James.

giving his name to the bay at the Southern extremity of which he wintered, the heroic Captain brought his ship of seventy tons safely back, reaching Kingroad the 22nd October, 1632.

A curious controversy has recently been revived in the *Athenæum*, as to whether the story of his adventures thus told by Capt. James, suggested to Coleridge his poem "The Ancient Mariner." Certainly the story seems to have been thrilling enough for the purpose; but whatever may be the merits of the controversy, there can be no question about the heroic conduct of the leader of the expedition, and Bristol may well be proud of that chapter in her history which records the deeds of such brave pioneers as this Captain Thomas James.

On the South side of the South Aisle is a small but beautifully designed mural monument, in alabaster, to John Cookin, of Highfield. He died at the early age of 11 years on the 12th Mar. 1627. The figure represents him at that age, kneeling on one knee. His lace collar and cuffs and all the details are very finely carved. In his left hand he holds an open book, and his scholarly pursuits are further indicated by the pens, ink-horn, pencil-case and other devices, which form a border on either side.

To the right of this is a very lofty and richly-carved monument to William Halliard, of Sea House, Somerset. The date is not given on the monument, but according to an inscription on a flat stone in the South Aisle Chapel, he died 8th July, 1735. This monument stands in front of a recess which was formerly a doorway giving access to the Chapel from the passage at the side. The arch of the now blocked-up doorway remains, and the hooks are there on which the door was hung.

There are other mural monuments, tablets, and flat stones which do not call for special notice. They refer to the following:

William Swift	1623
Dorothy Popham) . . .	1642
Sir Francis Popham) . . .	1646
Thomas Moore, and) . . .	1675
Elizabeth Moore, his wife) . . .	1673
Edward Brown	1689

Henry Blaake	1731
Henry Walter, Mayor in 1715 . . .	1742
Henry Muggleworth, Mayor in 1758 . .	1758

At this point I should wish to refer to the only brass tablet of early date now in the Chapel. It was found during the recent restoration, thrown aside with some useless lumber, and has now been placed on the North wall of the Nave. The lettering, which is of a very quaint description, runs thus :

With in this place and
nere hear vnto resteth the
bodys of William Searchfeild
and anne Searchfeild sonne
and davghter of Rowland
Searchfeild of this Citty
Marchannt

W. S.
obyt march 1647

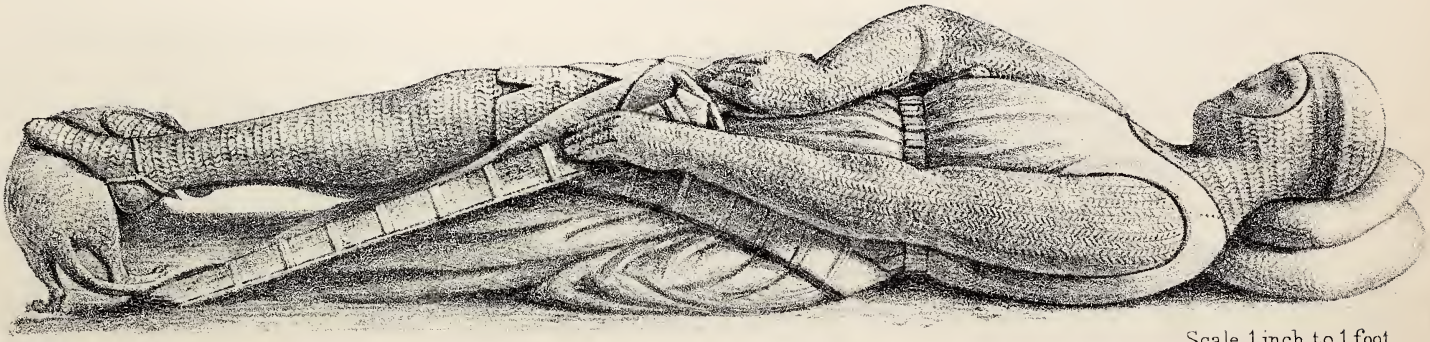
A. S.
obyt september 1666

The Initials are in Cipher.

This Rowland Searchfeild was doubtless the son of the Bishop of Bristol of the same name, to whom there is a marble tablet erected in the South Choir Aisle of the Cathedral. He was Bishop in 1619, and died in 1622. His son, whose children were buried here was brought up to mercantile life, the entry of his apprenticeship and the taking-up of his freedom appearing in the Council House records. The arms on the brass are the same as on the Bishop's tablet: *Azure, three cross bows, each bent and charged with five arrows argent, a chief or.* Crest—*a sheaf of arrows.*

On this occasion any lengthened reference to the monuments of a more recent date will not be expected. I may, however, in concluding, mention two. The first is the full-length seated figure of Henry Bengough, in white marble relief, under the window of

the South Aisle. He was an alderman of the city, and founded the almshouses for poor men and women of all religious denominations which bear his name. He died in 1818. The other is the beautiful marble bust and pedestal of Sir John Kerle Haberfield, who was six times Mayor of Bristol. In 1851 he was presented by his fellow citizens with a magnificent service of plate, of the value of £600. His widow, Lady Haberfield, afterwards bequeathed this service of plate to the city, and it now forms part of the valuable collection possessed by the Corporation.



Scale 1 inch to 1 foot.

MAURICE DE GAUNT d.1230.

(In the South aisle, Mayor's Chapel, Bristol.)

LAVARS & Co LITH. BRISTOL

ON THE MONUMENTAL EFFIGIES OF THE FAMILY OF BERKELEY.

By MARY ELLEN BAGNALL-OAKELEY.

In this short account of the Monumental Effigies of some of the members of the great family of Berkeley, I do not propose to refer to the early history of the family; it is sufficient to know that a citizen of the name of Harding was Præpositus, or Prefect of Bristol in the 11th century, and that he left a son known in history as Robert Fitz Harding, also a Provost of the city. This Robert must have been a man of large means and large heart, for to his liberality Bristol owes the magnificent church, and monastic house, which exercised such a great influence upon the fortunes of the city, and which at the Dissolution of the Monasteries became the Cathedral Church of the Diocese. Smyth tells us[1] "that Robert Fitzharding chose a place with the sweetest air in Bristol, and near his early home, and in 1140 laid the foundation of the Church, which in eleven years was completed, and to which before his death he retired, as a Canon Regular of the Order. His wife Eva, also adopted the Religious life, and became Prioress of a House called "the Magdalens of Bristol." She was buried by her husband's side in St. Augustine's Abbey "between the Stalls of the Abbot and Prior," but no trace now remains of the stone under which they rested.

Maurice de Gaunt (*Plate I.*)

Died A.D. 1230.

It is not however in the Abbey of St. Augustine, but in the nearly adjacent Hospital of St. Mark's Billeswick, where the earliest of the Berkeley effigies are to be seen. This Hospital was founded by Maurice de Gaunt, son of Robert de Were,[2] and

[1] Lives of the Berkeleys, (Maclean's edition) Vol. I., p. 35.

[2] Robert de Were married as his second wife Avicia, daughter of Robert de Gaunt, and heir of her mother, Alice de Paynel.—Ed.

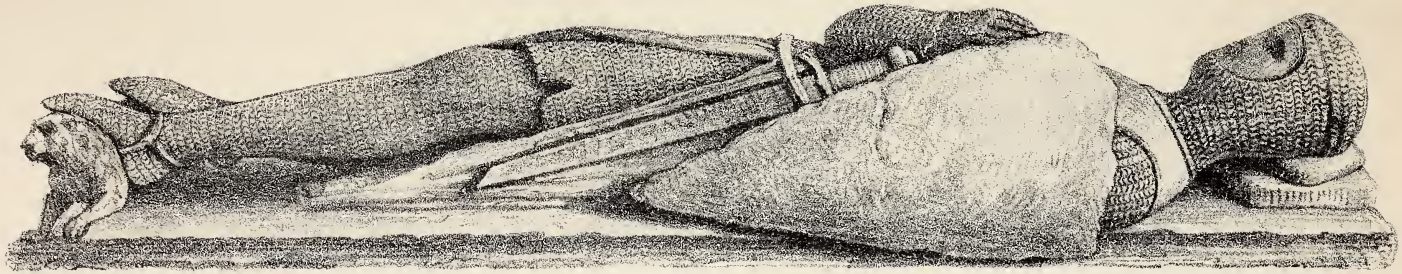
grandson of Robert Fitzharding, the founder of St. Augustine's Abbey, and in the middle of the chapel at the end of the south aisle lies a recumbent cross-legged effigy which is generally supposed to be that of the founder, who was buried there in A.D. 1230. The armour in which he is represented is of the early kind, which enveloped a knight from head to foot in an entire suit of chain-mail. Over this he wears a long flowing surcoat, upon the left shoulder of which is a row of small buttons shewing how it was fastened. The surcoat is secured round his waist by a belt, from which hangs a large sword. His left hand holds the scabbard, while with his right he sheaths his sword,—never more to be drawn, for its work is over. His dagger, or miserecorde slants diagonally under his right arm, but the manner in which it is secured is not visible. On the chamfered margin of the stone slab upon which the effigy lies, which is probably of much later date, is found a portion of the epigraph in well-formed old English characters of about the end of the 15th century :

.....Mauritius . de . Gaunt . hujus . loci . fundator . obiit.
M·C·C·X·X·X

ROBERT DE GOURNAY (*Plate II.*)

Died A.D. 1260.

By the side of the last named figure lies another, also with legs crossed, probably that of Robert de Gournay, nephew and heir to Maurice de Gaunt, and himself a benefactor to the Hospital of St. Mark. He died A.D. 1260, and the armour of this effigy is a little later than the former. His suit of mail does not continue over his head, but he wears a circular coif de mailles, which is laced to his hauberk, his sword and belt are lighter, and upon his left arm he carries a kite-shaped shield—the feet of both this and the preceding effigy rest on dogs. Though now lying side by side, these effigies do not seem to have had originally any connection with each other, and were probably placed in their present position when Bishop Miles Salley re-arranged the chapel in 1500, which is considered to be about the date of the epigraph above given.



Scale 1 inch to 1 foot

ROBERT DE GOURNEY d.1260

in the South aisle, Mayor's Chapel Bristol.

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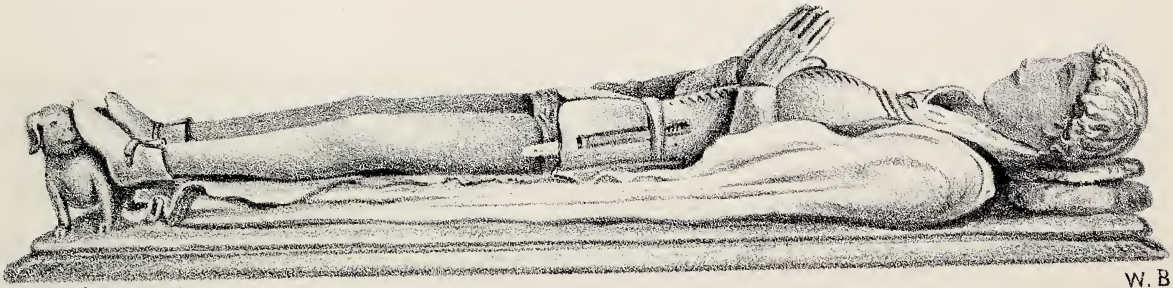


Scale 1 inch to 1 foot

W. B. O.

"So Called" Sir Henry de Gaunt d. 1268

First Master or Prior of the Hospital of St. Mark.

(in the Mayor's Chapel.)

Lavars & Co. Lith. Bristol.

Effigy in the Church of St. Mary Redcliffe (*Plate III.*)

In this Church, in the eastern end of the north aisle, is a recumbent figure in most respects similar to the last described. It is of unusually large size, 7 ft. 6 ins. long, and has evidently been removed from some other situation, for it is turned with its face and shield towards the wall, and has been cut to fit the stone on which it now rests. This probably represents some member of the Berkeley family, as they were Lords of the Manor of Bedminster, of which Redcliffe was a chapelry until 1373.

Effigy attributed to Sir Henry de Gaunt (*Plate III.*)

In the south aisle of St. Mark's Chapel is an effigy which comes next in date, if it is rightly described in the legend which surrounds the stone on which it lies, as that of Sir Henry de Gaunt, brother of the founder, and himself first Master, or Prior of the Hospital. This however cannot be a correct description of the figure which now rests upon the stone. Sir Henry was a priest—this effigy is that of a layman—he has no tonsure as an ecclesiastic—he wears no spurs as a knight—Sir Henry died in 1268—this effigy is in the dress worn a century later. It represents, in fact, either a merchant or a franklein, and is dressed in a cote-hardie, or sleeveless cote laced up in front, with another garment under it which has long sleeves. His legs are covered with tight hose, and on his feet are boots which fasten in front by straps. He wears a waist-belt, into which is stuck on the left side the dagger, or analace. Over his shoulders is a long cloak fastened in front by two straps or laces, which are secured by a long button. Over all he wears a hood, which is thrown back on either side of the neck. His hair is closely curled round his head, which rests on a pillow set diagonally, and his feet rest on a dog. When, or

[1] This probably represents Robert de Were, third son of Robert Fitz Harding, and father of Robert de Gaunt above-mentioned. From his father he received the Manor and Lordship of Were, co. Somerset, together with divers other manors and lands, the three Hundreds of Portbury, Bedminster and Hareclive, in Somerset, which Hundreds his son Maurice, being without issue, reconveyed to his cousin Thomas Lord Berkeley. Robert de Were died 14th Henry III. (1229), but the place of burial is not recorded.—Ed.

how, this figure came to be described as that of the first Master of St. Mark's is not known, probably at the same time that the legend was placed round the effigy before described; for this legend is in exactly the same characters. The high tomb on which the figure rests is of late Perpendicular work, and of entirely different stone from the effigy, which does not exactly fit the slab. It is a rare and interesting example of the dress of a layman of the 14th century, and it *may* represent some member of the Berkeley family, but it cannot be the monumental effigy of Sir Henry Gaunt, first Master of St. Mark's.

It bears the following epigraph:

Henricus . de . Gaunt + Magister . primus . hujus . domus . sancti . de . billeswyck + obiit . Mcclxviii.

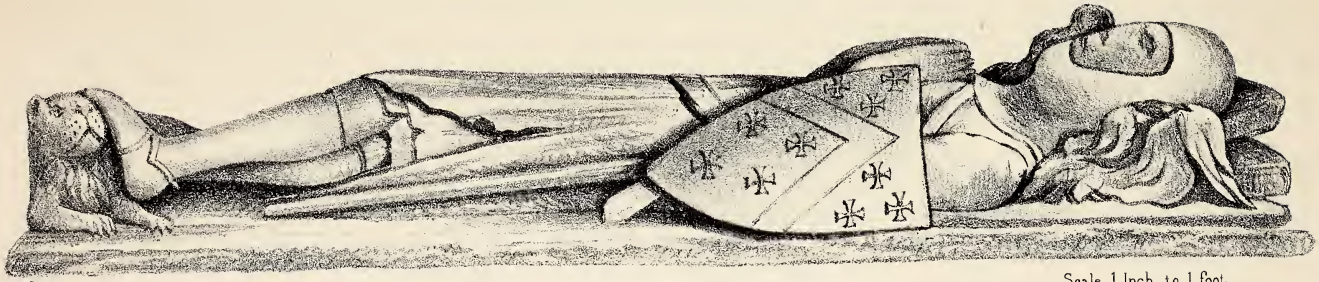
THOMAS II., 6th LORD BERKELEY (*Plate IV.*)

Died A.D. 1321.

The earliest of the effigies of the Lords of Berkeley are to found in the wall of the south aisle of the Cathedral, where under ornate recessed arches lie two mailed warriors, in the identification of whom there is some little difficulty. The most westerly of these was considered by Mr. Planché to represent Thomas de Berkeley, the 6th Lord, who died in 1321, and who married the Lady Joan, daughter of William de Ferrars, Earl Ferrars and Dudley, and of his second wife, eldest daughter and coheir of Roger de Quincey, Earl of Winchelsea. Smyth tells us that both Lord Thomas and his wife were buried "in the arch between the vestry and the south aisle," and that this was the case appears probable from the fact that a tomb arch in this position is still ornamented with five shields of arms. In the centre is a shield charged with *three lions passant guardant*, supposed to be the Royal arms, but there are no tinctures on any of the coats. The first, on the dexter side, shews the arms of BERKELEY; the second, *vaire* (FERRERS[2] ?). On the sinister side the first is *six*

[1] Lives of the Berkeleys (Maclean's edition), Vol. I., p. 220. See also ante p. 65.

[2] In Nicholas's Roll of Arms a coat, *vaire, argent and gules* is assigned to HUGH DE FERRERS.



Scale 1 Inch to 1 foot.

THOMAS II. 6TH LORD BERKELEY. d. 1321.

Bristol Cathedral.

mascles, 3, 2 and 1 (Quincey), who bore *gules six mascles or*; and the last, Berkeley, *differenced with a label of four points*. It may be that this tomb was erected at the death of Lady Joan, some years before that of her husband, and that even if his body rested as described, his effigy may have been placed in the S. aisle, for there was no other lord of Berkeley to whom the various details upon this effigy can refer. It cannot be earlier than his time, as the arms which are carved upon the shield were not borne by the Lords of Berkeley till the time when Thomas, 6th Lord, added the ten crosses patée to the chevron he had previously used; neither can this effigy be more than a few years later, if it was represented in the armour of the period, for the suit of chain mail and long surcoat had then almost passed away.

In addition to armour already described, this effigy has small plain genouilliéres, probably of cuir bouilli, or boiled leather: these protections to the knees were the first beginning of the changes in the harness of a man-at-arms, which finally ended in his being enveloped in an entire suit of plate armour without any chain whatever. Upon his left arm is carried a small heater-shaped shield, carved with the armorial bearings before referred to, the guige, or strap by which it is carried being visible across the chest. On his left side is a long sword with a straight hilt. The chain coverings of his hands are divided at the fingers, and this change probably arose from greater skill in the manufacturer of chain armour. Upon this figure can be seen the haketon, a wadded garment worn between the shirt and the armour; it is slightly slit up at the side to give more freedom for movement. The head of the figure rests upon a pillow set diagonally, and supported by angels, and his feet rest upon a man prostrate.

Thomas, 6th Lord Berkeley was a very remarkable man, and whether in war, or in the councils of the State, in sports in the field, or in husbandry at home, seems to have excelled in whatever he put his hand to, and "was never wearied though often busied." He served at the battle of Bannockburn, probably in much the same armour as we see upon this effigy.

MAURICE III., 7TH LORD BERKELEY. (*Plate V.*)

DIED A.D. 1326.

In the same wall, and under a similar arch, is another effigy, probably that of Maurice de Berkeley, eldest son of the preceding who died A.D. 1326. This nobleman was imprisoned by Edward II. for the part he took against the Despensers, and died in captivity at Wallingford Castle, an event which probably bore its bitter fruit in the tragedy which occurred at Berkeley Castle during his son's life-time. Lord Maurice was first buried at Wallingford, and afterwards removed to St. Augustine's. His effigy is so similar to that of his father that they appear to have been executed at the same time, and by the same hand. It differs only in the elegant and unusual form of the sword-belt, and in showing the manner in which the chain is fastened to the bascinet.

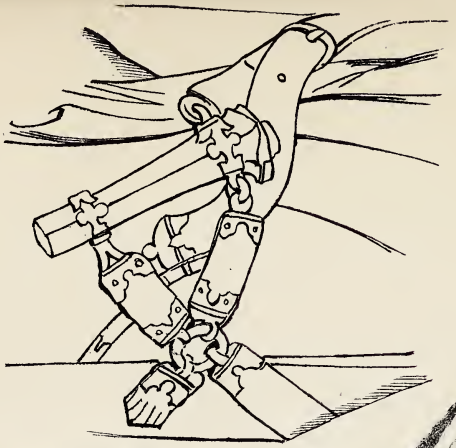
In neither of the two last effigies are the rings of the mail represented on the stone, but it is indicated by the manner in which the set of the armour is shewn, and the details were probably painted, or punched upon a surface of gesso, which has been removed during the cleaning and scraping process to which both these figures have, at some time, been subjected. On the latter effigy the form of the toes is marked upon each foot; this is no doubt an "improvement" effected by some modern hand, after the armour was effaced, and when the feet looked as though they were entirely naked.

THOMAS III., 8TH LORD BERKELEY (*Plate VI.*)

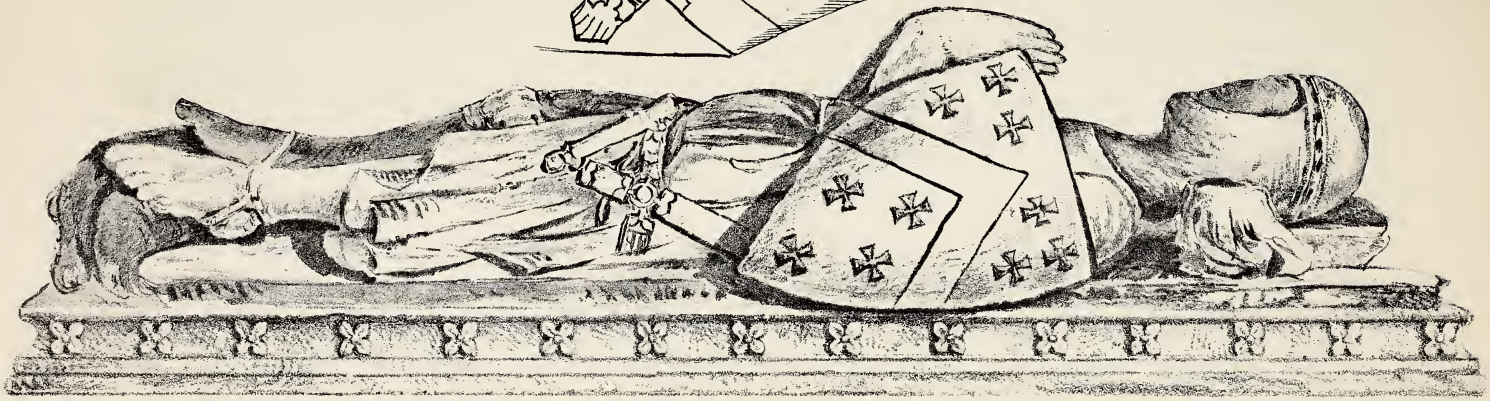
Died A.D. 1361.

In the parish church of Berkeley under one of the arcades of the nave, is a high tomb with the recumbent figures of Thomas, 8th Lord Berkeley, and Katherine his second wife, relict of Sir Peter le Veile, Knt., and daughter of Sir John de Clevedon.[1] Lord Thomas was a distinguished soldier, and fought at Cressy and Poitiers, he also seems to have been a great builder, for it was during his time that the Decorated portions

[1] She brought the Manor of Plympton to the Berkeley family.—ED.



Enlarged details of front of Sword Belt.

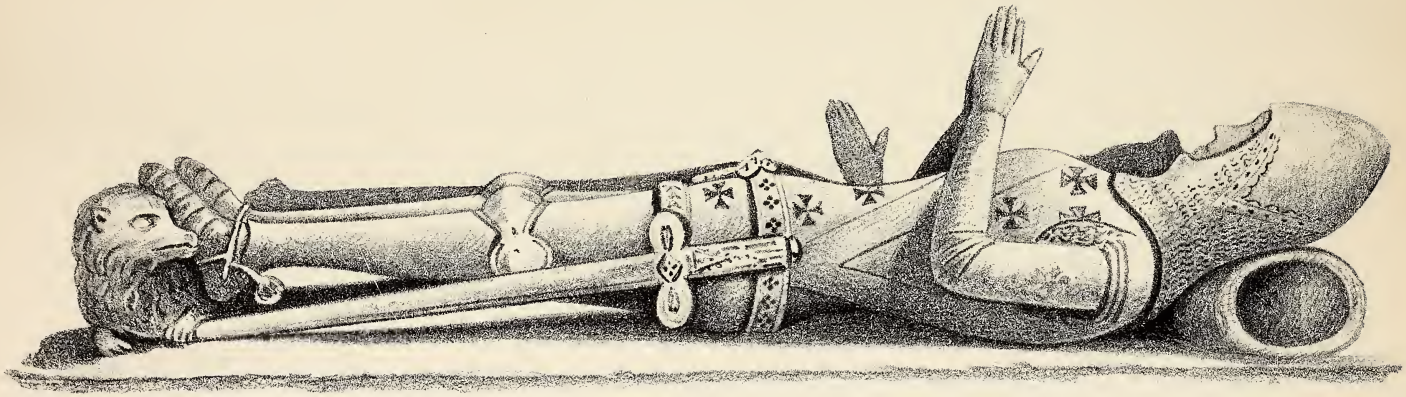


Scale 1 Inch to 1 foot.

MAURICE III. 7TH LORD BERKELEY d. 1326.

Under a recessed arch South Aisle of Bristol Cathedral.

LAVARS & Co LITH. BRISTOL



Scale 1 inch to 1 foot.

THOMAS III. LORD BERKELEY d. 1361.

In the nave of Berkeley Church. His 2nd. wife lies by his side;
the first wife lies by her son in Bristol Cathedral.

LAVARS & Co LITH. BRISTOL

of Berkeley Castle were added, including the great Hall with the peculiarly formed arch, which has come to be called the Berkeley arch. It would be pleasanter to feel that these architectural features were all that made the Castle of Berkeley remarkable at that period, but it cannot be forgotten that it was during the life of Thomas, 8th Lord Berkeley, that the unfortunate King Edward II. was received as a captive and basely murdered within its walls on Sept. 21st, 1327. Lord Thomas died A.D. 1361, and upon his effigy may be seen some of the changes in armour which had taken place during the 14th century. The long surcoat had been discarded when horsemen adopted the practice of dismounting at times, and fighting on foot, and it was superseded by the close-fitting sleeveless jupon, made of velvet, or silk quilted, and embroidered with the armorial bearings of the wearer. Below this can be seen the hauberk of mail, which also shows at the arm-holes, but the arms are covered by brassarts of plate, or cuir boulli, with articulated joints at the elbows, and the shoulders are guarded by epaulières, composed of two plates. His legs and thighs are covered with jambarts and cuisses, probably made of cuir boulli, as the former are laced up inside the legs; solerets of plate, or cuir boulli on the feet, and rowell spurs. Upon the head is a high bascinet, to which is attached by a cord run through staples, a tippet of chain called a camail. From a handsome, horizontal, jewelled bawdrick hangs on the left side, a long sword with ornate pommel and hilt: the feet rest upon a dog, and the head upon a mitre, which Smyth says, was first assumed as a crest by this lord. The hands of this, and most of the other monuments in Berkeley Church are modern, and the gauntlets are all represented of the same pattern, though nearly three centuries elapsed between the dates of the earliest, and the latest effigies in the church.

Small Effigies in Berkeley Church.

Upon the sills of the windows in the south aisle of Berkeley Church rest three diminutive effigies, which are said to represent three of the children of Lord Thomas and his second wife, who all died in their infancy. These effigies measure about three

feet long, their heads rest on cushions, and their feet on dogs. One of them holds a small object in the left hand, another has the hands folded on the breast, and the third appears to hold something in both hands.[1] All are in long flowing garments, and two have circlets or fillets round their hair.

MAURICE IV., 9TH LORD BERKELEY *(Plate VII.)*

DIED A.D. 1368.

Lord Thomas was succeeded by his eldest son by his first wife—the Lady Margaret, daughter of Roger Mortimer, Lord of Wigmore, created Earl of Marsh. This lady was buried "in the Church of St. Augustine in the great tomb under the arch between the elder Lady Chapel, and north aisle," where her effigy still lies. On the sides of this tomb are canopied panels with buttresses between, but the whole is much chipped and damaged; the tomb lies under an arched recess, the roof of which is adorned with quartrefoil panels.

By Lady Margaret's side lies her son Maurice, 9th Lord Berkeley, a soldier from his early years, for he was fighting at Cressy with his father when only sixteen. At Poitiers he was wounded, and taken prisoner (1356), and Froissart relates a curious account of this event. It seems that a French esquire was flying from the battle-field when Maurice de Berkeley galloped after him—turning round upon his pursuer they engaged in a combat, which ended by the French esquire thrusting his sword through both thighs of the Lord Maurice.[2] From this wound he seems never to have thoroughly recovered, and he died in 1368 at the early age of 37. His funeral was on a very magnificent scale, and we are told by Smyth that £71 16s. 8d. was delivered at one time towards his sepulture, and that three quarters and seven bushels of beans were spent in fattening geese, and poultry at one farm, besides the like at other places, to be eaten at his funeral feast. He married Elizabeth, daughter of Hugh Lord Spenser, who was buried in the Church of St. Botolph, London.

[1] These objects are possibly hearts.— ED.

[2] Smyth, citing Froissart, Vol. I., p. 222, where the circumstances are fully related.—See *Lives of the Berkeleys* (Maclean's edition), Vol. I., p. 367, 368.—ED.

Scale 1 inch to 1 foot

MB

MAURICE IV, LORD BERKELEY d. 1368.

buried with his Mother the Lady Margaret in the great tomb
under the arch between the Elder Lady Chapel & North aisle.
In St Augustines, Bristol.

LAVARS & Co LITH BRISTOL.

The effigy of Lord Maurice is in much the same armour as his father, for there were only seven years between their deaths, but upon his thighs he wears a variety of plate, the construction of which is somewhat difficult to explain, and from his knees to his ankles he has jambs of plate, over chausses of mail, and a covering of mail upon his feet with rowell spurs. The genouilliéres are large, and highly concave. His jupon has an escalloped edge, and is charged with the chevron and ten crosses patée like his father's. The chevron is represented upon his right side, but upon the left it appears at some time to have been altered into the form of a sash, from which seems to hang a sword, the hilt of which is gone, and the details mutilated. The sword itself has been replaced by an iron one, which now lies loose by the side of the effigy: this is probably the result of the "restoration" which it underwent in 1742, when it was painted and repaired at the expense of Lady Betty Germaine.[1] Upon his hands Lord Maurice wears articulated plate gauntlets divided at the fingers. His bascinet, which is much lower than the previous example, rests upon a mitre, which is encircled by a coronet, and his feet are upon a lion. Lord Maurice left an only son, who was known as Thomas the Magnificent, who married Lady Margaret, daughter of Gerard Warren, Lord de Lisle. To this lady he was devotedly attached, and he was so affected by her death, that he went on a foreign pilgrimage, and never married again, though he was only 38 at the time of her death. He was buried by her side in Wotton Church, 1417, where there is a fine brass to their memory. Upon this brass Lord Thomas (10th Lord of Berkeley, and fourth of his name) is represented in a high bascinet, with a camail, upon which he wears a collar of mermaids. This device was used by Thomas, the 8th Lord, as supporters to his arms, and it seems to have now become a family livery, or badge. Family collars were often assumed by royal, and noble families, and were worn, not only by themselves, but bestowed upon their friends, and officers of their households, and their adherents, and partizans, who, in the language of that day, had "livery" of them.[2] Lord Thomas

[1] Britton, Bristol Cath.

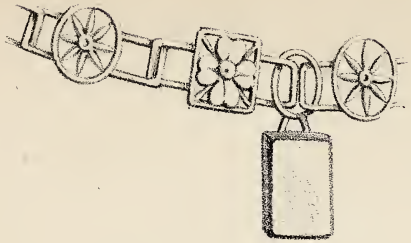
[2] Planche's Dictionary of Costume, p. 126.

is habited in a mixed suit of chain and plate armour, from which it appears probable that this brass was executed at the time of his wife's death A.D. 1393. He was a distinguished member of his illustrious race. He was admiral of the English fleet, and took a leading part in the wars between England and France.

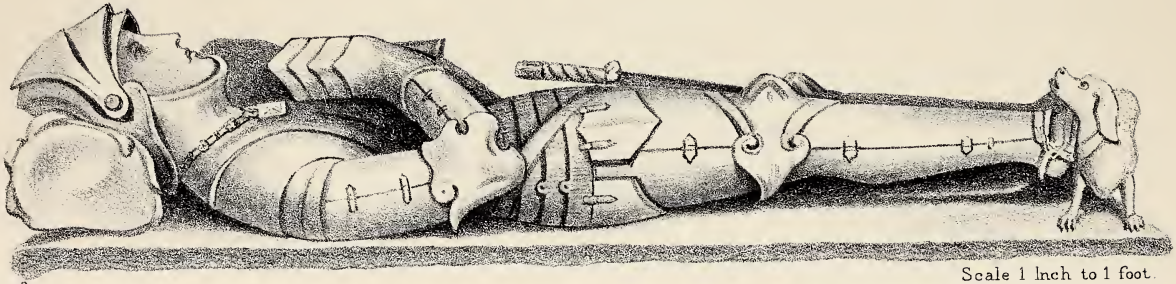
SIR THOMAS DE BERKELEY (*Plate VIII.*)

DIED 1417.

The effigy which comes next, as regards the armour, is that of Sir Thomas de Berkeley, who lies by Katherine his wife, sister and coheir of John Buttetort, Esq., under a very handsom Berkeley-arched recess, on the north side of the altar at St. Mark's Chapel. But the death of this member of the Berkeley family took place a century earlier than the date of the monument, which was no doubt erected to his memory when Bishop Miles Salley reconstructed the chancel in the late Perpendicular style as it now appears. (the Bishop died A.D. 1516). The effigy of Sir Thomas is in an entire suit of plate armour without any chain whatever. The jupon is discarded, and his body is encased in a metal breast-plate and back-plate, to which are attached several rows of overlapping plates called a skirt of taces, to the lowest of which are buckled two short hinged plates called tuilles. He wears the peculiarly formed helmet known as a salade, with a visor and mentoniere for covering the face, and a peak at the back to protect the neck ; his throat is covered by a gorget, and his shoulders by pauldrons, which meet and partly cover the epaulieres, the coudes are very large, and are rivetted to the brassarts. His hands are encased in gauntlets of plate, not divided at the fingers, and having pointed cuffs. A diagonal belt carries a large sword on the left side. The genouillières or knee-caps having rayed points. His head rests on a mitre with infulæ, and his feet upon a dog of peculiar form. Round his neck is a collar of alternate suns and roses, two of the many badges of the Houses of York, of which Sir Thomas was a partizan. From this collar hangs a plain locket, but these ornaments could never have been worn by Sir Thomas in his life-time, as the sun in splendour was assumed by the House of York at a period long



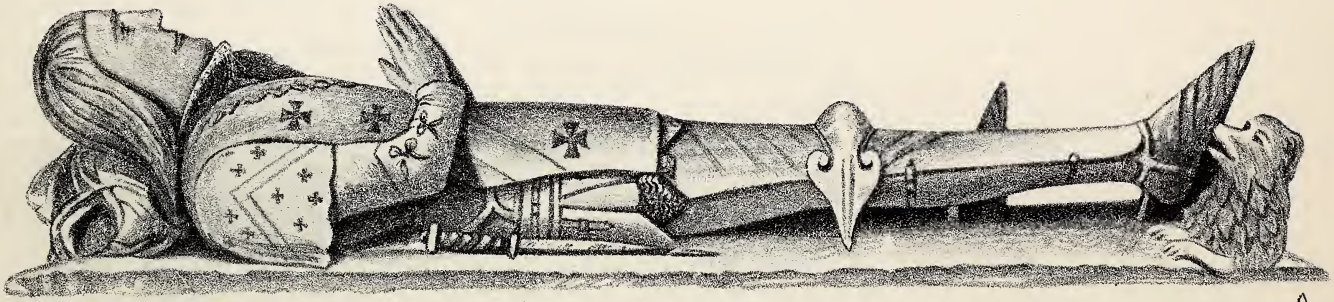
enlarged details
of collar.



Scale 1 Inch to 1 foot.

SIR THOMAS DE BERKELEY d. 1361. (effigy later)
In the Sanctuary, St. Marks Chapel (Mayor's Chapel) Bristol.

LAVARS & Co. LITH. BRISTOL.



Scale 1 inch to 1 foot.

JAMES, 11TH LORD BERKELEY d 1463

On a high tomb in a Chapel on the S. side of the High altar Berkeley Church. A smaller effigy of his 2nd Son James lies on his left side.

LAVARS & Co LITH. BRISTOL

subsequent to his death, and after the battle of Mortimer's Cross in 1461, when several suns appearing in the sky, and becoming merged into one, the event was looked upon by the victorious Yorkists as a good omen, and the sun in splendour was afterwards worn as one of their many devices.

James I., 11th Lord Berkeley (*Plate IX.*)

Died A.D. 1463.

The effigy of James, 11th Lord of Berkeley, rests upon a high tomb in the chapel on the south side of the chancel of Berkeley Church, which chapel he himself erected. This tomb is of fine alabaster, and the panelled sides contain well-carved figures under canopies. Smyth says that an epitaph records that Lord James was 69 years of age when he died, and had never enjoyed three months' peace from lawsuits, till the everlasting peace, 1463. Lord James had inherited the castle, and title of Baron Berkeley from his uncle Lord Thomas, whose only daughter was the wife of Richard Beauchamp, Earl of Warwick. A long, and well-known lawsuit followed this division of inheritance, and for a hundred and fifty years the House of Berkeley was engaged in a family war, which only ended with the death of Lord de Lisle on Nibley Green in 1469.[1] Engaged as they were in this private contest, the Berkeleys were unable to take an active part in the Wars of the Roses, which were desolating the kingdom at that time, so that they were among the few great families of England who did not suffer in person, or lands on that account.

The effigy of Lord James is represented bare-headed, with long hair, a fashion which did not become general till about 1480, and it is an early example, if erected at the time of his death in 1463. A gorget of plate protects his throat. Over his armour is worn a tabard, or square coat, upon which are three representations of his armorial bearings, one on the body, and one on each sleeve. Round his neck is a long collar of suns and roses. Upon his arms he has plain coudes, which are secured by points or aiguilettes. (his hands are modern). Under his tabard can be seen the lower

[1] See ante Trans. Vol. III., p. 305, and annexed Genealogical Table.

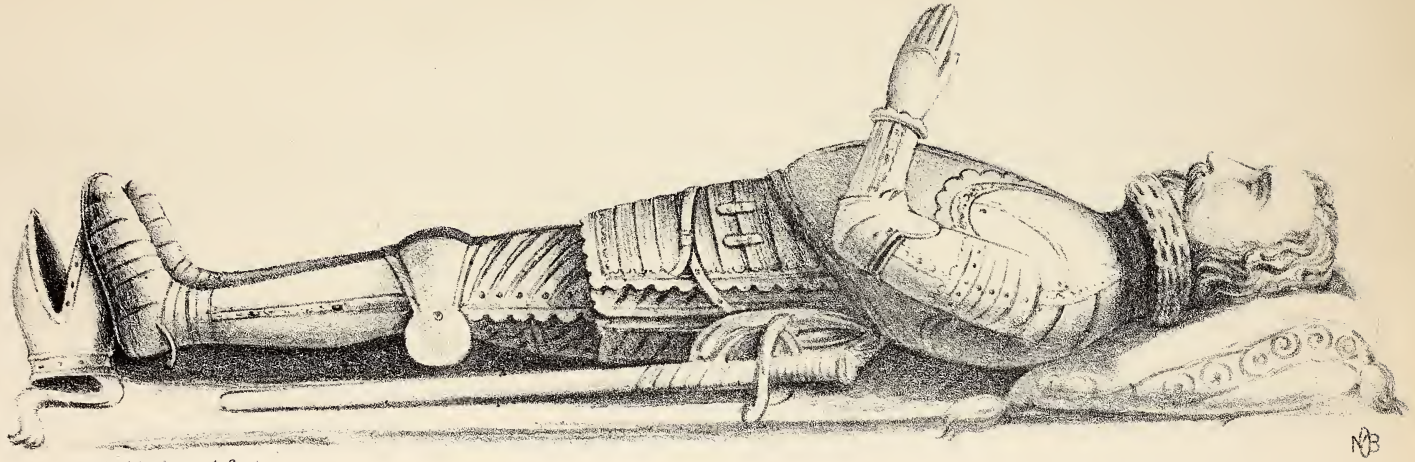
part of the tuilles, and below these is a skirt of mail. The fashion of wearing chain mail had now come in again, and this style of armour is sometimes described as of the second chain period. His thighs are covered by fluted cuisses, and genouillières with a peculiar heart-shaped ornament, and he also wears fluted jambs, and solerets which are articulated diagonally, and match the ornaments on the rest of the suit. A dagger lies on his right side, and a sword on the left.

By the side of this effigy lies another exactly similar as regards the armour, but with a younger face and curly hair; it is also of a smaller size. Upon the armorial bearings on his tabard is a file or label of three points; but this effigy could not represent the eldest son of Lord James, who survived him. Probably it is intended for James his third son, who was killed in the French wars during his father's lifetime.

HENRY I., 17TH LORD BERKELEY (*Plate X.*)

Died 1613.

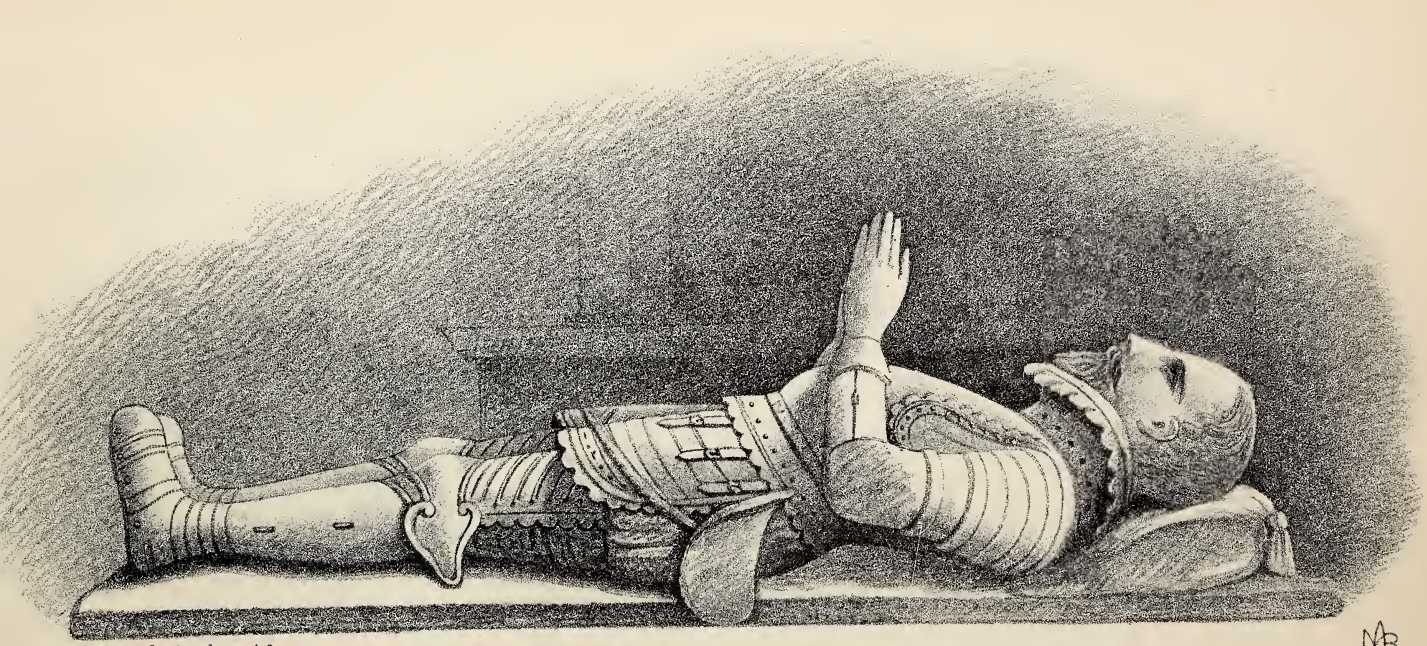
The last effigy of the Lords of Berkeley is that of Henry, the first of his name, and seventeenth Lord, who died in 1613 at the age of 79, and is buried in the chapel at Berkeley. His effigy is finely executed in marble, and by his side lies his first wife Katherine, third daughter of Henry Howard, Earl of Surrey. The altered fashions of this period necessitated a considerable change in the armour, and stuffed and slashed hose caused the tuilles to expand into tassets, or jointed plates which now covered the thighs. Lord Henry also wears cuisses, genouilliéres and jambs, which meet broad-toed articulated solerets with spurs. His body is protected by a breast-plate with projecting front, and his shoulders are covered by large pauldrons. All the armour has an escalloped edge, with an engraved design above it. Round his neck is worn a small ruff above a gorget of plate, his hair is long and curling, and he wears a small beard. A long, and ornate sword hangs on his left side. His head rests on a large embroidered pillow, and his feet on a mitre with long infulæ.



Scale 1 inch to 1 foot

SIR HENRY BERKELEY LORD BERKELEY d. 1613

at E. end of the Berkeley Chapel



Scale 1 inch to 1 foot.

NB

Sir Richard Berkeley of Stoke Gifford. d. 1604.

On the right of entrance. Mayor's Chapel.
(St. Mark's Hospital) Bristol.

Lavars & Co Lith Bristol

Sir Richard Berkeley.

Died 1604.

No. XIV.—The monument of Sir Richard Berkeley of Stoke Gifford is on the right hand side of the entrance to St. Mark's Chapel. He died in 1604, and his effigy is almost identical with the last described, except that his hair is short, beard more pointed, and his throat protected by a gorget without a ruff. The sword was cut away when the monument was removed from its present, and original position to the opposite side some years ago. The feet of this effigy are placed close together, and rest on the slab only.[1]

Few families can show a more interesting series of monumental effigies than those I have attempted to describe, and none have a more noble burying place than the Abbey Church of St. Augustine, Bristol, where for a considerable length of time most of the Lords of Berkeley were interred. A complete list of their places of sepulture is appended down to the time of the 17th Lord Berkeley, taken from Smyth's Lives :—

	DATE.	WHERE BURIED.
Robert I.	1170.	St. Augustine's, Bristol.
Maurice I.	1189.	St. Augustine's, Bristol.
Robert II.	1220.	North Aisle, St. Augustine's, over against the High Altar.
Thomas I.	1243.	South Aisle, St. Augustine's, in the arch next the Rood.
Maurice II.	1281.	St. Augustine's, next the Altar of St. Maurice.
Thomas II.	1321.	St. Augustine's, between Vestry and South Aisle.
Maurice III.	1326.	1st at Wallingford ; removed to St. Augustine's, buried in South Aisle under the arch before the quire door.
Thomas III.	1361.	By his wife in Berkeley Church.

[1] This effigy is placed out of chronological order so as not to interfere with the series of Lords of Berkeley.

[2] Sir Richard was Knighted by Queen Elizabeth on her visit to Bristol in 1574. (See ante p. 37)

	DATE.	WHERE BURIED.
Maurice IV.	1368.	By his mother in St. Augustine's, in the great tomb between the Elder Lady Chapel and North Aisle.
Thomas IV.	1417.	In the Parish Church, Wotton.
James I.	1463.	In his own Chapel, Berkeley Church
William (Marquis)	1491.	Augustinian Fryary, London.
Maurice V.	1506.	Augustinian Fryary, London
Maurice VI.	1523.	In France.
Thomas V.	1532.	St. Augustine's, Bristol.
Thomas VI.	1534.	Stone.
Henry I.	1613.	In the Chapel at Berkeley Church.

CIRENCESTER CASTLE.

By the Rev. E. A. FULLER, M.A.

Read at Bristol on the 22nd July, 1890.

When Defoe, in 1724, wrote an account of his travels through Great Britain, he said "The learned writers on the subject of antiquity have so discharged themselves that we can never overvalue their labours; yet are there daily further discoveries made which give future ages room, perhaps not to mend, yet at least to add to what has been already done." Everyone will agree with Defoe, and echo the sentiments of respect which he expressed for the patient industry of the men of former days, and will be ready to give the same praise to any later authors of great county histories, the common sources from which more modern local historians have for so many years drawn their information. Circumstances, however, have changed very much since these earlier inquirers made their researches, and wrote their books. On the one hand many ancient earthworks were then as yet unlevelled, many ancient buildings or ruins were still then existing, which have since been destroyed, and there were some documents too, may be to which they had access, which have since disappeared. Herein they had the advantage of us. But on the other hand, the conditions under which ancient documents and records are now available for inquiry are much in our favour. In former days, the public records were dispersed in various places, and were kept in such a way that search was difficult; there were few good calendars or indexes, no one hardly knowing really what the records contained; while searches were jealously guarded by a system of fees. Fosbroke lamented with a sigh that he was not permitted to gut the office. Plenty of money was required as well as unlimited time. But now everything almost is open freely to public search; and in every public repository of records the searcher finds courteous well-informed officials, who are

always ready to use their knowledge in directing any *bonâ fide* enquirer as to the best sources of information; I were ungrateful, in connection with this subject, not to mention the kindness which I myself have received from the respective heads of the Literary Search Rooms at the Record Office, and the Registry of the Probate Court at Somerset House.

As a result of this newer condition of things, there is found a great deal of additional matter with which to enrich the old county histories. Indeed the very nature of such works, embracing so wide an area both of space and time, precluded much local detail, even if the writers had been so minded; while the great object, which they set before themselves, seems to have been to record the regular descent of the tenure of land through a succession of owners. Fosbroke got very angry with the author of the *Pursuits of Literature* for saying that County Histories were not diverting; he suggested that the satirical rogue had perhaps been dropped on the highroad, and therefore, as having no ancestry for county histories to record was sore upon the subject. Certainly no one would ordinarily look at an old county history with any idea of gaining much information as to what sort of people they were who had lived there, or how they had lived, or what they thought, or what they did.

Another result, contrary to Defoe's expectation, is that the works of previous writers are found to be very much in need of mending. Nor is this to be wondered at when the voluminous character of their work, and the conditions of research in earlier days, are considered. The scrappy information so often given with the references to records, are hardly intelligible history, but are more like rough calendars, pointing out where fuller information may be obtained; and in the process of searching for it, it is sometimes found that the information was not in itself correct, records having been erroneously transcribed, or imperfectly comprehended from lack of local knowledge. So also local traditions, noted down by travellers, like Leland and Antony Wood, are now and again found to be untrustworthy when compared with actual contemporary records; and sometimes it is plain that, as occasionally happens to reporters, even in our

days of shorthand, they failed to make correct notes of what they heard.

One great source of error in more modern times has been the desire to save trouble where it seemed possible to do so; out of which has grown the habit of copying previous writers, who professed to have made use of older materials, without any enquiry as to whether their compilation was correct or not; and worse than that, the habit of copying the first compiler at second or third hand through intermediate writers. This is not the habit of our great modern historians, and though not altogether unnatural, may be, where some extensive work is in preparation, still it is very fatal; because the writer who thus copies without enquiry, is sometimes not averse to adding detail of his own; and it is unpardonable in the writer of the more restricted local history. To read the first lecture in Dr. Arnold's Lectures on Modern History is a good preliminary to taking pen in hand.

No better illustration of how not to write history could be given than the story of Cirencester Castle as told by county and local historians. One of the prime sources of information for Stephen's reign is the *Gesta Stephani*, supposed to be written by a clerk of Henry de Blois, Bishop of Winchester, the brother of Stephen. At the beginning of his second book, he takes up the history towards the latter portion of the year 1142, upon Stephen's recovery from the illness which had attacked him after Easter, while he was at Northampton. He says that Maud, who was then at Oxford, had been strengthening castles in many places, and he names four of them especially, the third being "at the city of Cirencester, near to the holy church of the Religious, like another Dagon near the ark of the Lord." He goes on to say that king Stephen came suddenly with a large force to Cirencester, and "the keepers of the castle having secretly escaped in different directions, he found it empty; whereupon he gave it to the flames, and razed to the ground the rampart and the outworks."[1] No other contemporary chronicler mentions this fact, and

[1] "ignibus depascendum commissit vallóque et propugnaculis usque ad imum diruto.--*Gesta Stephani, 958.*

in these two short sentences is comprised the whole authentic history of Cirencester Castle. I have never met with any reference whatever to the castle or its site in any ancient documents, and but for the names Castle Street and Castle Ward, the very memory of its existence might have passed away. Before, however, we come to the modern story there are two other passages of English history that must be mentioned. In 1173, the eldest son of Henry II. who had been already crowned as Henry III., and had been associated in the government with his father, rebelled against him abroad with the aid of the French King. Several of the great English Earls of the old Norman families, who had their own causes of quarrel with the King, took his son's side, and so did the Scotch King. Among these Earls was Robert de Beaumont, Earl of Leicester, who, however, was defeated by the royal forces; and he himself having been taken prisoner, was sent as a captive to the King in Normandy. In the summer of 1174, Henry II. came to England, and the Scotch King having been already defeated by the people of the northern counties, the rebellion collapsed. The rebel Earls gave up their castles; and Benedict of Peterborough, our primary authority for that period, says that to the King at Northampton "there came Anketill Mallory and William de Dive, the constables of the Earl of Leicester, and surrendered to him the Castles of Leicester, Mountsorel, and Groby," the two latter being a few miles respectively north and west of Leicester itself. Roger de Hoveden, another contemporary writer, who continued Benedict's chronicle through the reign of Richard, repeats Benedict's story; Ralph de Diceto, a third, mentions the surrender of the three castles, and adds that the constables were desirous of getting the Earl set free from his heavy chains. William of Newburgh, a fourth, while not naming the castles, professes to report the interview that had taken place between the King and the constables. We must now pass on to the first year of the reign of Henry III, the son of John. The English Barons, who had become disgusted with John's conduct, had called over to their assistance the son of the French King, the Dauphin Lewis. Upon John's death, however, in 1216, and the vigorous assertion of the young King Henry's position by the Earls of Pembroke

and Chester and others, the cause of the Barons began to decline; and a great contempory authority, the *Barnwell Chronicle*, best known as having been incorporated in the *Memoriale* of Walter of Coventry, tells us that in 1217 the King's forces "recovered the castles (*castellum*) of Marlborough and Farnham, the fortresses (*præsidium*) of Winchester and Chichester (*Cicestria*) with some others, nearly all of which *(fere omnia)* were demolished. We thus have three historical occurrences, in three different places, and happening in three different periods; one relating to Cirencester Castle in 1142, a second relating to Leicester Castle, and Robert de Beaumont, Earl of Leicester, in 1174, and a third relating to the fortress, *i.e.* the fortified city including the Castle of Chichester in 1217.

We now turn to modern compilers; and here the prime origin of subsequent blunder is Holinshed. This industrious writer, in the reign of Queen Elizabeth, compiled out of the old chroniclers a most interesting history of England, giving general references in the margin, from time to time, to the several earlier writers whom he had made use of. With regard to the question of exactness, he writes in his preface as follows :—" For the names of places, of persons, townes and places, as I have been diligent to reform the errours of others (which are to be ascribed more to the imperfect copies than to the authors) so it may be that I have somewhat committed the like faults either by negligence, or want of skill to restore them to their full integritee as I wished. But what I have performed as well in that behalfe as others, the skilful reader shall easily perceive, and withal consider (I trust) what travel I have bestowed to his behoofe in this huge volume; craving onlie that in recompense thereof he will judge the best, and to make a friendlie construction of my meaning, where might seeme to have escaped my pen, or the printer's presse, otherwise than we could have wished for his better satisfaction." The correction of proofs is a laborious task, requiring strict attention; but it would be hard to understand how certain mistakes could pass uncorrected, were it not, as everyone's experience shews, that an author's own knowledge of what the right reading should be, often makes his thought, as he reads over a proof, supply

unconsciously the correct word, and so not notice the printer's error. The author of an important work sometimes obtains the services of a friend to help in correcting proofs, and for this reason, among others, that a critic's eye will remark mistakes which the author might not notice. Mr. Justice Rastall gave some very good advice in the preface to his *Collection of the Statutes* published in 1595 :—"Although I have put the Statutes here at large, yet will I advise everie such of you, as shall have anie matter of importance, concerning anie Statute in this booke, not to trust altogether to this booke; but reade you over diligentlie the Acte in the great bookes of Statutes out of which I tooke this. This advice I give you for that perhaps divers faultes be escaped in this worke, some from lacke of diligence of the Printer, and some by my default, for lacke of leisure to consider, and advisedly to peruse and oversee this worke after I had finished it."

Well, how does Holinshed stand for correctness with regard to Cirencester? The *Gesta Stephani* was then unknown, so there is no reference in Holinshed's history of the reign of Stephen to Cirencester Castle being razed in 1142. But in his history of Henry II., under the year 1174, referring to Hoveden and William of Newburgh, he has printed Cicester for Leicester, and in his history of Hen. III., under the year 1217, referring to the Barnwell Chronicle, he has printed Cicester for Chichester, naming the four places as castles, and saying that they were all razed. The latter error might well pass unnoticed in a proof sheet, for there is nothing in the context to point definitely to any part of the country; but in the story of 1174 Cicester was utterly incongenious. The Earl of Leicester had no power in Gloucestershire, there was no connexion between Cirencester and his castles of Mountsorel and Groby; while, under the year 1173, Holinshed had himself told how the rebels having been repulsed, the royal forces had captured the town of Leicester, but were unable to take the castle because of its strength; and, again under the year 1176, he has reported the destruction by the King of the castles which had been held against him, naming Leicester as one.

He made, later on, another similar mistake to that in 1217, only with the names reversed. For the history of the period just before the battle of Tewkesbury in 1471, Holinshed made use of a short chronicle of great interest, written in English, by a servant of Edward IV. The chronicle itself under the title "The Arrival of King Edward IV." was published from one of the Harleian MSS. by the Camden Society in 1838. The writer explains Edward's movements in great detail. He left London for Windsor on Friday, April 19th, went on from Windsor on the 24th, reaching Abingdon on Saturday, the 27th. He went thence on the Monday to "Cicestre," when, hearing that the Queen was approaching from the south through Bath, he lodged with his army three miles outside the town, and on the morrow went to Malmesbury to try and meet the Queen and give her battle. But the Queen had turned aside to Bristol. Well, here Holinshed printed Chichester, and this was not from ignorance, for at folio 796, speaking of Thomas Ruthall, he said that his place of his birth was "at Cirencester now Cicester."

Of course, no historian of repute has repeated these mistakes, for however much such persons may use Holinshed as a guide for reference, yet they never write without consulting the original chronicles. Accordingly, Lord Lyttleton, in his History of Hen. II., has Leicester correctly in 1174; Dr. Stubbs, in his Constitutional History, has Chichester in 1217; and Sharon Turner is correct as to Cirencester in 1471. Indeed, as to this last case, it would be impossible almost for anyone to be taken in by the blunder. But how has it fared with regard to the two earlier mistakes, at the hands of the local historians? Camden published his *Britannia* about ten years after the first edition of Holinshed, and under the head of Gloucestershire, when speaking of Cirencester, he said "that the Castle that it had was by a warrant of the King overthrown, in the first year of Henrie the Third his reigne." That is Philemon Holland's literal translation in 1610 from the last edition in Latin of 1607. One would suppose from the phrase that Camden had found the order to demolish Cirencester Castle in the Close Roll of 1st Henry III. At the beginning of the 18th century, Sir Robert Atkyns published his famous *Ancient*

and Present State of Gloucestershire, and seems to have copied Camden, for he said that "Cirencester Castle was demolished in the first year of Henry III.," adding for himself "in the year 1216." In 1779 appeared Rudder's great folio History of the County. Being a Cirencester man himself, he expatiated a little more about local events. The *Gesta Stephani* had now for a long time been known and printed; so Rudder told the story of the burning of Cirencester Castle by Stephen, and then summarized Holinshed as follows :—"It has just been observed that King Stephen surprised and burnt the castle at Cirencester: but it was repaired very soon afterwards, for we find it in the possession of the Earl of Leicester, whose constable William de Dive held it out against the King for some time, but at length surrendered it; to procure better terms for his master upon his submission." It will be noticed that he mentioned neither date nor name of King. He then proceeded "this castle was afterwards garrisoned by the barons who took up arms against Henry the Third; but the King soon recovered it, and by his warrant in the first year of his reign caused it to be entirely demolished." About that same period Bigland also was making his collections for a history of Gloucestershire, the first volume of which was published after his death in 1791. He did not profess to have had recourse to any chronicles, but mentioning the fact that Cirencester Castle had been razed by Stephen, quoted as his authority the first volume of the original edition of Lord Lyttleton's Henry II. For the rest of the history concerning the castle he professed to quote from Bishop Gibson's second edition of Camden, Vol. I., p. 253, but a reference to the place indicated shews that Gibson had made no alteration from Camden's simple original mistatement. In truth, Bigland seems, without acknowledging it, to have taken the outline of his story from Rudder, and then, having rolled two separate events into one, and as Rudder had named no special Earl of Leicester, he himself chose one out of his own imagination of what ought to be. For here is his account. "But this fortress being soon restored, the constable of Simon de Montfort, Earl of Leicester, detained it from King Henry III., who on gaining the town completed the total demolition of the Castle in the first of his reign, 1216."

Bigland has not been copied. Gough, in re-editing Gibson's edition of Camden, referred to Rudder's history, and said in a few words that Cirencester Castle had been destroyed by Stephen, and again by Henry III. in the first year of his reign. Rudder's became the accepted version ; it was reprinted when he published his History of Cirencester separately in 1800 ; and his history was re-edited, with some additions up to date, in 1842. Some three years ago, however, a new history of Cirencester appeared, which gave a fresh and more detailed version of Cirencester Castle. Summarised, it is as follows :—The Castle of Cirencester was with others garrisoned by Robert, Earl of Gloucester, in behalf of Maud about 1138, but Stephen being victorious over Earl Robert took Cirencester, and the Castle was then either partially or entirely burnt or razed to the ground. Cirencester Castle, however, was rebuilt and garrisoned in 1140, and in 1141, Maud, being at Oxford, reinforced the garrison. Stephen then marched to Cirencester, and burnt the place and its Castle during the temporary absence of the garrison. After this, at some period before 1152, which is not precisely named, the Castle of Cirencester was held for a considerable time by William de Dive, constable to the Earl of Leicester, on Maud's behalf, but he finally surrendered it to the King after obtaining advantageous terms for his master. Then again, later on, under the year 1216, we are told that Cirencester Castle had come into the hands of the Barons, but it was afterwards taken and razed to the ground. Thus fell the Castle of Cirencester, 1216-17, and there does not appear to have been any attempt made to rebuild it. The strange thing is that this last new history of Cirencester is said in the preface to be the result of "diligent study of several of the Public Records and Books in the British Museum." And there is in places such an apparent wealth of reference to ancient chronicles, &c., that the editor of the *Gloucestershire Notes and Queries* said in his criticism on the book : "Mr. Beecham has not failed to discharge his undertaking satisfactorily. He appears to have consulted the best authorities ancient and modern."

The following table first gives the actual historical facts, and then the modern variations :—

Historical Facts as told by Contemporary Writers.	MODERN VERSIONS ACCORDING TO				
	HOLINSHED.	CAMDEN AND ATKYNS.	RUDDER.	BIGLAND.	BEECHAM.
1142.—Maud strengthens Cirencester Castle, but Stephen takes the Castle by surprise, burns and razes it.	Has no reference to this event, as he does not quote from the *Gesta Stephani.*		Stephen surprized and burnt Cirencester Castle. The Castle soon restored.	1142.—The Castle razed by Stephen, but soon restored.	1138-9.—The Castle garrisoned for Maud, but Stephen takes the town and partially or entirely burns and razes the Castle.
1174.—Robert de Beaumont, Earl of Leicester, having rebelled against Henry II., and being a captive in the King's hands, his Castle of Leicester is surrendered to Henry II. by Anketil Mallory and William de Dive, his constables, to obtain better terms for their master.	1174.—Misprints Cicester for Leicester.		Cirencester held against the King by William de Dive, Constable of the Earl of Leicester, and surrendered to obtain better terms for his master.		1140-1.—The Castle rebuilt and garrisoned for Maud, but surprized and burned by Stephen. The Castle restored and held by William de Dive, Constable of the Earl of Leicester, for Maud against Stephen, but surrendered to gain better terms for his master. This before 1152.
1217.—The fortress of Chichester, with other Castles recovered from the Barons and the French by a party of the young King Henry III., and some of them destroyed.	1217.—Misprints Cicester for Chichester.	1216. — Cirencester Castle demolished 1st Henry III.	1216. — Cirencester Castle held against John and Hen. III. by the Barons, but taken and destroyed.	1216. — Cirencester Castle held by the Constables of Simon de Montfort, Earl of Leicester, against Henry III., but the town was taken and the Castle demolished.	1216. — Cirencester Castle held by the Barons against Hen. III., but afterwards taken and razed to the ground.

With regard to the site of the castle, it will have been at the end of Castle street, between the Museum and Lord Bathurst's house. This was the regular position of a castle in connection with a fortified town; it was on the line of the circumvallation, the Castle sometimes stretching both inside and outside the regular line of wall. This accounts for the bending in at that point of the boundary of the town; the castle itself, like the abbey on the opposite side of the town, being not included in any of the wards, and so outside the town boundary. This position too agrees with the phrase quoted above from the *Gesta Stephani*. The ancient name of Park Lane, Lawditch Lane, or the Lawe-gutter, also points to this, the Lawditch means the water ditch; the name is a relic of the day when that was the ditch or moat outside the castle on the townside. It has indeed been suggested that the site of the castle is to be sought at the Querns, in the broken ground in front of the garden side of the dwelling house. But putting aside every other reason, the position itself disproves this; dominated as those mounds are within two hundred yards of much higher ground towards the south-west, no castle would have been likely to be built in such a situation.

Moreover, the history of the Querns is clear. It was originally common land, and in the earliest mention of it by name which I have found,[1] Jeffrey de Langley, in 1286, quitclaimed to the Abbot all right which he or his tenants might have in the close of Crundles by reason of common. The Abbot was Henry Clereband, or Henry de Hamptonel, as he is generally named in the list of Abbots, and among the accusations made against the abbey in 1343,[2] and repeated in 1400,[3] was one to the effect, that in 1280, Abbot Henry Clereband had usurped and enclosed the common pasture of the Crondles or Cronnes against the rights of the townsmen. Abbot Hereward's answer was to produce the patent, which his predecessor, Adam Brokenbury, by payment of a fine, had obtained, 9th Edward II., *i.e.* in 1316, after an Inq. a.q.d., and by which that King had granted pardon for enclosing

[1] Reg. Abb. Cir., B. 559.

[2] Reg. Abb. Cir., A. 40 a.b. [3] Inq. a.q.d., 1 Hen. IV., 36.

the wood of Crundeles; while in his pleadings Abbot Hereward described it as a thorny wood.

This Crundles wood is the unknown Crinclewood, which Sir R. Atkyns said belonged to the abbey 9th Edward II., a mistake in transcription, one of sundry in connection with Cirencester; a mistake which has been copied without enquiry by subsequent historians of Cirencester even in modern times, although the printed calendars of the records for 9th Edw. II. would have shewn the proper name. The place was afterwards used largely as a rabbit warren, and among the Augmentation Office documents, is one by which the abbot in 1538 appointed Clement Rede, *alias* Clerk, Yeoman, of Cirencester, "Keper of the game of conyes being within the lese or pasture called Corners," the pasture itself, being in the occupation of Anthony Strainge.[1] With regard to the name itself, it was spelt in various ways, Crowdeles, Crudlus, Crunlus,[2] Crundeles, Crundles, Crondles, Cronnes, Cornedes, Corners, Cornes, Quernes. I have not found the present name till the 16th century. In the Particulars for Grants, 36th Hen. VIII., concerning a proposed sale to W. Bernes, it appears as "that enclosed pasture called Cornedes, otherwise called Cornes, otherwise called Quernes." And in the Ministers' Accounts for 2nd and 3rd Edward VI., a small parcel of land is described as lying under the wall of a certain close called "The Quernes," J. George, the bailiff, seems from his account to have lately enclosed this fresh parcel of land; but the commoners had thrown down the enclosure, and so he had been unable to make any profit from the land, and could pay no rent.

The word *Crondel*, or *Crondle*, or *Crundel*, does not appear in Bosworth's Anglo-Saxon Dictionary, nor is the equivalent Latin *Crondela* in either Morell or Migne. But it appears frequently in the description of boundaries in Anglo-Saxon deeds in the Abingdon Cartulary. The late Rev. J. L. Stevenson, who edited that work for the Master of the Rolls, said, in his glossary of terms used, that *crundle* was equivalent to the Northumberland *haugh*, and meant a meadow by the water. I do not see how he

[1] Augm. Off. Decree Books, 14-96.

[2] Herleian MS. 7, 29a, 35a., 39a.

arrived at that meaning out of the fourteen separate descriptions of land where the word occurs. Twice the phrase is *stancrundle i.e.* a stone or stony crundle : in another the boundary runs "over the hill to *Buccan crundle*" ; in another "up to Blackgrove, and thence to *Rinda crundel* ;" and in more than one of the others the language points to upland and not to valley. The name occurs sundry times in connection with Cirencester. Besides The Crondles, there was also in Chesterton, Wolfcrondel.[1] There were Wide Crondles at Stratton ;[2] Crondels at Thoreberuhe[3] (Tarbarrow) ; Crundles in the Eastfield : and in connection with these last the name is explained. Four acres of land in the East field are described as stretching to the quarries of *lapidicinia* of Alexander Doggevel, "which quarries are called Crundles."[4] The Querns are what they appear to be, the remains of extensive quarries, the quarries in all probability used by the Romans when Corinium was built.[5]

This history of the Querns again disposes on other grounds of the idea that Cirencester Castle once stood there. The site of a royal castle up to 1142 could not have become open common, and had its original use been that of a fortification, some trace of this must have appeared in the townsmen's complaint to the King in 1342 about the abbot's encroachments in enclosing the Crondles. They were ready enough with their versions of what had happened in the time of Henry I. and John, but neither in the Inq. a.q.d. of 1316, nor elsewhere, is there any hint that at one time the King's castle had stood in that place ; while in 1343 the statement made is that the land in question had always been open common pasture. Leland's suggestion that here must have been at some time a castle, and that what he had seen were the remains of its mounds and ditches was either his mistake in

[1] Harleian MS. 7, 27b.

[2] Reg. Abb. Cir., A. 97a.

[3] Reg. Abb. Cir., A. 96b.

[4] Reg. Abb. Cir., B. 522.

[5] Upon the conclusion of the Paper, Dr. Beddoe remarked that he knew two localities called by the name of Crundles or Crundells. They are situated near Bewdley, in Worcestershire. They are known as the Upper and Lower Crundles. Both of them are on rising ground.

reminiscence, or his own imagination, of no more value, when compared with documentary evidence, than some other of his statements.

In connection with the pasture of the Crondles or Querns, there is always mention made of an adjacent meadow, Athelmede. The two were granted together to W. Berners after the Dissolution.[1] Athelmede, therefore, was the old name of a large meadow between the Querns and the town, and by the ecclesiastical valuation of 1535 would seem to have contained ten acres. If the name of the Castle Meads, attached, as it is said, at the end of last century in common parlance to some enclosures in that place, a name which I have never met with in ancient documents, even in apparently exhaustive lists of enclosures belonging to the abbey on that side of the town,—I am inclined to consider it merely as another instance of the common process of phonetic corruption so prevalent everywhere, and nowhere more so than in Cirencester.

A fresh instance of this, in connection with that side of Cirencester, has come before me since our Society made their perambulation of the town in 1877. I then mentioned the origin of the names now in use, of Dollar Street and Watermoor, which came from Dolehall Street, and Walter de Morâ, known in English as Walt at More; but I could not then have explained the original of Sheep Street Lane, near the G.W.R. Station, which, however, I thought must be identical with the old Shoter Street, as I could find no other modern street with which the older locality could be identified. Still, I had no suggestion to make as to what connection there was between Shoter Street and Sheep Street Lane. But since that time, I have examined the Langley Cartulary (Harl. MS. 7), which contains a number of deeds relating to Chesterton Tithing. Among them are some old deeds of the reigns of Ed. III. and Rich. II.,[1] dealing with a curtilage and croft lying in the corner between the Crondles and the Fosse, and a road leading from the Fosse towards Shyteshet, or Shyttestret, or Schyttestrete. Bosworth, in his Dictionary of Anglo-Saxon, translates Scytta by a

[1] Particulars for grants, 36 Henry VIII., W. Berners.
[2] Harleian MS. 7, 29a, 39a.

shooter, an archer. So we have here the explanation needed. Shoter Street is a later English equivalent for the older Schyttestrete, from whatever reason that name may have attached to that road, possibly from the archery butts being on that side of the town, though I have no other evidence for the suggestion. But if this were so, then it would seem that the name Shoter Street must have applied to the southern part of the road, and the northern end next the Fosse have been known as the road leading to Shoter Street, or Schyttestrete Lane. It is easy, then, to understand the process of phonetic corruption, though Schyttestrete, Shittestreet, Sheetstreet, to Sheep Street, the meaning of the original name being forgotten, and the pronunciation of the old name giving use in modern times to misapprehension.

In connection with Cirencester Castle, and the mistakes made by historians, it may be as well to put on record the correction of a mistatement made as to the way in which in olden time the name of the town was written. It has been said that "Cicester or Cicestria stands indiscriminately for Chicester or Cirencester, and there are many noteworthy instances of errors in consequence."[1] This is a complete mistake, which I do not think could have been made by any one fairly familiar with ancient documents and chronicles. Among the wills written in the 15th and 16th centuries by local scribes, who wrote phonetically according to uneducated local pronunciation the spelling is naturally very varied; from Cirecestre, Circitour, and many others through Ciscetre, Ciceter, and Cister to Syscestour, Sussetre, and Sussitar. In the will of Henry Tapper, 1530, the name is spelt six different ways.[2] But this was not the case with educated clerks and chroniclers. The older Anglo-Saxon Cyrnceaster, or Cyrenceastre, was softened by the Normans into Cirecestre, or Cirecestria, the form found in Domesday and the early chronicles and Pipe Rolls; but Cirencestre or Cirencestria was thenceforward the ordinary form used in all charters, &c. During the last twenty years I have come across the name many hundreds of times, but I have never noticed a single instance of Cicestria being intentionally

[1] Beecham's History of Cirencester, p. 10.

[2] Thower quat. xi.

used for Cirencester, nor have I ever been misled by meeting with the form Cicester, and finding afterwards that Chichester was meant by it. The experienced clerks at the Record Office seem to be equally unaware of this supposed confusion of nomenclatures. It may be taken for an absolute rule, that the Latin Cicestria never in the intention of the writer means Cirencester, and that the English Cicester never means Chichester. In French, *e.g.* in the original of the ordinance of the the staple, Cicestre stands for Chichester, but equally in French, *e.g.* in the Parliament Rolls, and Acts of the Privy Council, in the Year Books, and in Chancery Pleadings, Cirecestre or Cirencestre appears for Cirencester. I do say that errors have never been made in transcription. To take the instance of *The Memoriale* of Walter of Coventry already referred to, in every case but one he is correct, Cicestra or Cicestria stands for Chichester; Cirecestria, Cirencestria for Cirencester. But in telling the story of the consecration of Serlo, the first Abbot of Cirencester, in 1131, he appears to have written Cicestrensis, for Bishop Stubbs, in his edition of that Chronicle prints Ci[re]cestrensis. Here, however, the compiler was copying from the Continuator of Florence of Worcester, and a reference to that original Chronicle, where the name is rightly spelt, shews that the later chronicler had simply, in copying, made a clerical error. Holinshed's mistakes have already been referred to; but about the most glaring instance is of modern date. Some years ago there was published a transcription of the Issue Roll of the Exchequer at the beginning of the reign of Henry IV. as an interesting example of the varied payments made out of the Exchequer. It might have been supposed that an elementary knowledge of that period of English history, even if gained only from Shakpeares's plays, would have saved the editor from making such a mistake as to misprint Chichester for Cirencester in matters relating to the rebellion of the Earls, when they "destroyed with fire our town of Cisiter in Gloucestershire," For all that, three several times in respect of payments made to J. Cosin and other men for expenses incurred in putting down that rebellion, Chichester was printed, and was allowed to pass uncorrected. A reference,

however, to the original Pell Rolls, as they are technically called, shews that it is simply a clerical error; the entries on the rolls are quite clear, *de villa Cirecestr'*, *John Cosin de Cirecestr'*, *apud Cirecestr'*. Any other instances in printed volumes of old records, I should expect, when traced out, would be found to be due to the same causes.

EARLY CHRISTIANITY IN GLOUCESTERSHIRE.

BY THE REV. C. S. TAYLOR,
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IN the year 577, after the battle of Dyrham, a flood of West-Saxon Heathenism overspread what is now Gloucestershire. How completely the district was overwhelmed is shewn by the place-names of the shire; with the exception of Icomb, there is scarcely a purely Celtic village name to be found, and even in the case of the rivers, the old name seems for a time to have been, in some cases, superseded. Thus the Andoversford Coln was c. 736, called the Tillath (K. 82), and 774 the Tillnoth (K. 124), while in 718 the Evenlode was entitled Bladaen. And in the latter case the ancient name has only been allowed to re-assert itself with a Saxon termination.

In the same way there is a remarkable absence in the dedications of the churches of any that can with reasonable probability be referred to British times. It is stated by Rees (Welsh Saints 67), and the statement is apparently adopted by Haddan and Stubbs (I., 103, 361), that there were three successive periods of Church dedications in Wales, the first to founders (as in Cornwall, where so many dedications of the kind have survived), the second to S. Michael, and the third to the Blessed Virgin. The earliest dedication to S. Michael that is mentioned by Haddan and Stubbs is in 717; it would seem probable, therefore, that at any rate the great majority of the British Churches in this district in 577 would have borne the names of the founders. And if this were so, the only Church which could now bear its original Celtic dedication would be that of S. Aldate, at Gloucester. The Church at Moreton-in-the-Marsh is dedicated to S. David, but even if this could have borne the name of the great primate before 577, we should rather have expected to find the Herefordshire title Dew-

church applied to it. Probably, therefore, it bears the name of some later Missionary founder, as the great Church at Cricklade bears the name of S. Sampson, or an early Bishop of Winchester was called Daniel.

It may possibly be that among our dedications to the Blessed Virgin and to S. Michael there are some which are successors of British Lanfairs and Lanfihangels, but probably Canon Raine's words are as true of Gloucestershire as of Yorkshire.—"Among the dedications of the Yorkshire Churches there is an almost complete absence of the Celtic Saints. The probable explanation is that Wilfrid, true to his system, dedicated them afresh."[1] The way in which Archbishop Theodore regarded the British Churches is shewn by the direction in his Penitential Lib. II. cap. ix., "De communione Scottorum et Brittonum qui in Pascha et tonsura Catholici non sunt."

§ 2. Similiter et ecclesiæ quæ ab ipsis Episcopis ordinantur, aqua exorcizata aspergantur et aliqua collectione confirmentur.

With the exception of aspersion, the precise nature of the service of reconciliation is not stated, but it is likely enough that if any dedications in the names of the despised British Saints had survived they would have been superseded by others which would seem to the Archbishop and his followers more Catholic in tone.

The visible traces of Romano-British Christianity in the district are few indeed. Four stones marked with the Christian monogram, found in the Roman Villa at Chedworth; a few tiles marked I H S.; and a tombstone which is probably Christian, discovered at Sea Mills in 1873; complete the tale. The sites of the important Roman cities of Bath, Gloucester, and Cirencester, have as yet proved to be as barren of Christian remains as though no Christian had ever trod their streets; for a tombstone found at Bath, which was at one time thought to be Christian, is no longer considered to be so. It should be noted, however, that a brass coin of Decentius, brother of Magnentius, Emperor 350-353, has been found at Cirencester, on the reverse of which is the sacred monogram between the the letters A and Ω. This, however, does not prove that there were Christians at Cirencester.

[1] The Church of York and its Archbishops.—Rolls Series, I., 25.

History is scarcely more helpful. The legend of King Lucius may testify to the early introduction of Christianity into the district, but can have no other value. If we may trust Geoffrey of Monmouth, Eldad, who lived at the time of the earliest invasions under Hengist, was Bishop of Gloucester; and, supposing that he existed, it is likely enough that the Churches of St. Aldate, at Gloucester and Oxford, are dedicated to him.

Jocelin of Furness, a monk of the twelfth century, mentions Theonus as being a Bishop of Gloucester, who was translated to London about 542, and who, after witnessing the destruction of his former See by the West Saxons, fled with all his clergy into Wales in 586.[1]

Yet though the traces of British Christianity here are scanty and uncertain; inasmuch as the British population to the west of the Severn was evidently professedly a Christian one at the time of the mission of S. Augustine, there is every reason for believing that the population on the east of the river was Christian likewise when it was overwhelmed by Cuthwine and Ceawlin at the battle of Dyrham.

The Conquest would have been a crushing and complete one. Death or flight, or slavery, were the only alternatives to the vanquished British men; the women would find shelter as household slaves, or it might be even as wives, in the homes of their Conquerors.

For half a century after the battle of Dyrham the heathen West Saxon realm throve and grew. In 584 Ceawlin fought with the Britons at Fethanleah, and took many towns and much spoil. We are told that Ceolwulf, who reigned 597-611, contended incessantly either against the Angles, or the Welsh, or the Picts, or the Scots; and in 607 he fought against the South Saxons. In 614 Cynegils and his son Cuichelm slew 2065 Welshmen at Beandune, probably Bampton, in Oxfordshire. But by this time there could have been little more room for expansion; and in 626 Cuichelm took a step which indirectly influenced the whole after history of this district.

[1] Stubbs' "Episcopal Succession," 152.

On Easter Eve in that year, while Edwin King of Northumbria was residing near the Derwent, probably at Aldby, close to Stamford Bridge, Eumer, a West Saxon envoy who had been sent by Cuichelm for the purpose, struck at Edwin with a poisoned dagger; he slew one thane, and wounded another, and inflicted a wound also on the King. The same night a daughter was born to the King, who was as yet a heathen, and he promised Bishop Paulinus that if he were able to punish Cuichelm he would give his daughter to God. The little Eanfleda was baptised at Pentecost, being the first fruits of the Northumbrians; and Osric, to whom it would seem more than to any one man Gloucestershire owes its Christianity, was the grandson of her future husband King Oswy.

As soon as King Edwin had recovered from his wound he attacked the West Saxons, slew five Kings and a great number of the people; inflicting so crushing a defeat that Wessex lay shattered and divided till the days of Ina, seventy years later.

In 626 also, Penda, the last great mainstay of heathenism among the English, became King of the Mercians; and two years later, taking advantage of the weakness of Wessex, he invaded it. Cynegils and Cuichelm met him at Cirencester; the result of the encounter is uncertain, as the Chronicle merely says that they fought and made a treaty. But Penda must have penetrated some distance into the West Saxon kingdom when he arrived at Cirencester.

Possibly, in consequence of one of the conditions of this treaty, Coinwalch, son of Cynegils, married a sister of Penda; but soon after his accession to the kingdom of the West Saxons in 643 he repudiated her. Penda promptly drove him from his throne in 645, and during a three years' exile at the court of Anna, King of the East Saxons, he was baptized.

It is probable that Penda annexed Cirencester and Bath to the Mercian realm either under the treaty of 628, or during Coinwalch's exile, 645-648; most likely, I think, at the later date. For as soon as Coinwalch was settled on his throne again he gave to Cuthred, the son of Cuichelm, 3000 lands at Ashdown. Two of the manuscripts of the Chronicle insert the word "hides,"

reading "3000 hides of land"; an addition which does not alter the sense of the passage, though it explains its meaning. For the term "hide" signified in the first instance such an amount of land as would suffice for the support of a single family.

The grant was a magnificent one; at the date of Domesday there were in Gloucestershire about 2,600 hides, in Dorset about the same number, and in Somerset about 3,500 hides. Indeed the area implied is so large that the grant would seem to be one rather of jurisdiction than of personal property. At any rate the purpose of the grant (whatever its precise nature might have been) was the protection of Wessex against attack from the North.

The Fosse road to Cirencester, and the Ermine Street, from that place, pointed like an arrow at the very heart of Wessex. Penda's invasion in 628 had been checked at Cirencester, but now Cirencester was a menace instead of a protection, and the next point at which an effectual stand against a Mercian invasion could be made was on the Chalk Escarpment at or near Wanborough. And so it comes to pass that some of the fiercest battles which have stained the soil of England have been fought within sight of the spot where the Ermine Street climbs the slope to Wanborough.

Cynric and the Britons at Barbury in 556; Ceawlin and those who rebelled against him in 591, and Ina and Ceolred in 715, at Wanborough; Ecgbert and Beornwulf in 823 at Ellandune (Wroughton); all joined battle on this Armageddon. Wulfhere was checked at Ashdown in his invasion from the North in 661, and the Danes were stopped for a time at the same place in 871; while the crowning triumph of the Danes was accomplished in 1006, when they passed along Ashdown to Cuichelm's low, in spite of the saying that if they reached that spot they would never get to the sea again.

It has been necessary to trace out the secular history of the district in order to make clear the conditions under which Christianity was re-introduced into it. If we suppose that Cirencester and Bath, and consequently all that is now South and Middle Gloucestershire did not become Mercian till 645, when Coinwalch was expelled, then the district would have been brought under

Christian influence after the baptism of Cynegils in 635, followed by that of his son Cuichelm in 636, and of his grandson Cuthred in 639. And the incorporation into Mercia after Coinwalch's expulsion would have involved a fresh supremacy of Heathenism till Penda's death in 655. If on the other hand Cirencester and Bath were taken into Mercia in 628, then the dominion of Heathenism was unbroken during the seventy-eight years that elapsed between the battle of Dyrham and the death of Penda.

How far Christian belief and practice survived among the remnant of the Britons it is impossible to say. Measured by generations the interval is not a long one; the grandmother of a person who was middle-aged at the death of Penda would herself have been middle-aged at the date of the battle of Dyrham. As we have seen, most of the surviving Britons would have been women spared for household work; women are tenacious of religious impressions, and it is quite possible there were not a few cases among the Saxons in this district of persons who had been prepared for the reception of Christianity by the influence and example of the women of the household.

However this may be, in 655 Oswy, King of the Northumbrians, slew Penda at the battle of the Winwaed, and as a mark of gratitude dedicated his baby daughter Ælfleda to the service of God, much as her mother Eanfleda had been dedicated twenty-nine years before. Ælfleda was committed to the care of St. Hilda, and as Abbess of Whitby had much to do with early missionary work in this district. The Chronicle relates the result of Penda's death shortly and plainly—"This year Penda perished, and the Mercians became Christians."

For three years after the battle of the Winwaed King Oswy retained Mercia under his own rule; then the Mercian Earldormen rebelled, and placed Wulphere, the second son of Penda, on his father's throne, which he retained till his death in 675. He had, apparently, been already baptized, and he is regarded as the first Christian King of the Mercians.

There are, however, few signs of settled Christianity, and none of active missionary work, in this district in Wulphere's time.

Nor is this to be wondered at: the episcopates of the first three Bishops of the Mercians were so short that it is hardly possible that they can have penetrated to this furthest corner of the realm. Diuma, a Scottish missionary, had been brought by Peada, the son of Penda, to his father's kingdom, after his baptism in 653, and after the battle of the Winwaed was consecrated Bishop of the Mercians. Dying shortly afterwards, he was succeeded by Ceollach, another Scot, who, however, retired to Iona soon after the Mercians recovered their independence in 658. Trumhere, a Northumbrian, followed, but he died about 662. These prelates were all consecrated by Finan, the Scottish Bishop of Lindisfarne. Jaruman, who succeeded, is called by Bede a good and religious man who was active in missionary work, not only in Mercia, but by the direction of Wulphere among the East Saxons also; but it is not possible to connect either him or S. Chad and Winfrid, who held the Mercian See after him, in any way with this neighbourhood.

The first mention of Christianity among the Hwiccians is found in connection with S. Wilfrid's mission to the South Saxons in 680. Bede (H. E. IV. 13) relates that Ethelwalch, the King of that people, was already a Christian, having been baptized not long before in the province of the Mercians by the persuasion of Wulphere, who was his godfather. Also Bede says his Queen Eaba was a Christian, having been baptized in the province of the Hwiccians; for she was the daughter of Eanfrid, the brother of Eanhere, who were both Christians with their people.

This bare reference contains all the information that we possess with regard to Eanfrid amd Eanhere; we may suppose, however, that Bede's words, "cum suo populo," would imply that either Eanfrid or Eanhere, or both, held rule over the Hwiccians. If so, their dominion must have fallen before 676, when (assuming the genuineness of Osric's charter of foundation of Bath Abbey) we find Osric styling himself "Rex;" but how long before it is impossible to say. The Chronicle under the year 661 seems to place Ethelwalch's baptism before that year, for it states that at that time "Wulphere, the son of Penda, laid waste Wight, and gave the people of Wight to Ethelwald, King of the South Saxons,

because he had been his sponsor at Baptism." But this does not agree with Bede's statement that Ethelwalch had been baptized "non multo ante" in 680; and as the entry under 661 mentions also Wilfrid's mission to the South Saxons, which did not take place till 680, it may be that Ethelwalch's baptism is also antedated. In any case, Bede is a better authority for this period than the Chronicle, which is in fact to a great extent compiled from his history. It is possible that Eanfrid and his brother governed the Hwiccians under Wulphere, and that Osric was appointed on the accession of Ethelred in 675. There is no evidence to shew that Osric was in any way closely related to either Eanfrid or Eanhere.

On the accession of Ethelred of Mercia in 675, the Hwiccians, whose country seems to have been bounded on the west by the Severn, on the north by the forests of Wyre and Arden, and on the east and south by the present limits of Warwickshire, Worcestershire, and Gloucestershire, only including Bath, had been nominally Christian for twenty years; but the only spot in what is now Gloucestershire which can in any way be connected with Christianity is Tetbury.

A charter is extant purporting to be a grant from King Ethelred of the Mercians to S. Aldhelm, of thirty cassates on the west side of the public street (the Fosse), and not far off fifteen others "prope Tettan Monasterium." The former estate is said to be Long Newnton, which is in fact rated in Domesday at thirty hides, the boundaries of the latter are said to be those of Charlton.

The word "Tettan" is the possessive case of the feminine name Tetta. The mother of S. Guthlac, who died in 714, was called Tetta; so also was a sister of King Ina, who was Abbess of Wimburne. Thus assuming the genuineness of Ethelred's charter, there was already in 680 a well-known monastery at Tetbury, which was then, or had been at some earlier date, under the rule of an Abbess Tetta. Tetbury would seem to be the earliest traceable Christian settlement in Gloucestershire.

At the date of the accession of Ethelred, Northumbria was the only quarter whence Christian teachers for the Hwiccians could

be drawn. No help could be expected from the North or West Welsh, for though Scottish missionaries spread over all England north of the Thames, and through nearly all Europe north of the Alps, not one Cumbrian, Welsh, or Cornish missionary to any non-Celtic nation is mentioned anywhere.[1] The neighbouring West Saxons were no better off than the Hwiccians, for the evangelisation of the men of Wilts and Somerset is attributed to S. Aldhelm, who became Abbot of Malmesbury about 675. Kent was weakened by internal invasions, and was ravaged by Ethelred in 676. Sussex was still heathen. Many of the East Saxons had relapsed into heathenism during the great plague of 664, and though they had been reclaimed by Jaruman, they would be of little assistance in missionary work. Help could only come from Northumbria; and from Northumbria it came in the person of Osric.

Bede relates (H. E., IV., 23) that during the Episcopate of Boisil, Bishop of Worcester, Oftfor, a monk of Whitby, came to the province of the Hwiccians where King Osric then ruled, and that on account of the infirmity of Boisil, Oftfor was chosen to succeed him. I think that the title "Rex" applied to Osric refers not to his government of the Hwiccians, but to his kingship of the Northumbrians, 718-729, and that Bede's meaning is this: "That same Osric whom we have known so well as King of the Northumbrians then governed the Hwiccians." As Bede's History was composed between 726 and 731, it is possible that Osric was actually reigning over the Northumbrians when Bede wrote these words concerning him.

According to Simeon of Durham,[2] Osric was the son of King Alfrid. And here comes in a difficulty. King Oswy had a son whom Bede calls Alchfrid, and to whom (H. E., III., 25, 28) he applies the title "Rex" during Oswy's life-time. King Oswy also had a son whom Bede calls Alfrid, who succeeded to the kingdom of the Northumbrians on the death of his brother Ecgfrid in 685. It is commonly said that Alchfrid and Alfrid were distinct persons; however that may be it is probable that Osric

[1] H & S., I., 154.

[2] Roll Series, I., 39. Hist. Dunelm. Eccl. Cap. XIII.

was the son of the prince whom Bede calls Alchfrid, because he married Kyneburh, daughter of Penda, and we find a sister of Osric named Kyneburh, who was, no doubt, called after her mother. This marriage took place about 653; in 664 Alchfrid gave Ripon with the land of forty families to S. Wilfrid, and shortly after the Synod of Whitby concerning the Paschal controversy, he sent him to France to be consecrated Bishop of the Northumbrians by Agilbert, Bishop of Paris.

From Bede (H. E., III., 14) we learn that Alchfrid caused trouble to his father. On Oswy's death in 670, Ecgfrid succeeded to the kingdom, and nothing more is heard of Alchfrid. If he was living at that time, it is probable that he had been driven from Northumbria.

There is no certain evidence of the presence of Osric among the Hwiccians before 676, the date of the foundation of the monastery at Bath, or after the Episcopate of Boisil who held the See of Worcester from 680 to about 691.

Ethelred who succeeded to the kingdom of the Mercians in 675, had married Osthryd, a daughter of Oswy, and thus an aunt of Osric, and it is quite possible that on his accession, he appointed his nephew, who would have been about twenty-one years of age, as Viceroy of the Hwiccians. In 685, Ecgfrid was slain in battle against the Picts, and Alfrid became King of the Northumbrians; it is likely enough that he recalled Osric to Northumbria to assist in the government of that kingdom. At any rate, the presence of an experienced ruler such as Osric would have been by that time, must have been of great assistance during the troubled reign of Osred, who succeeded at the age of eight years in 705, and was slain by the treachery of his kinsmen in 717. At length, after the short reign of Coenred, Osric himself ascended the throne of the Northumbrians in 718, and held it for eleven years, dying on May 9th, 729, when he would have been about seventy-five years of age. According to the tradition of the Church of Gloucester, which there seems to be no reason to doubt, he was buried before the altar of S. Petronilla, in the north part of the church of the monastery which he had founded nearly half-a-century

before. Whether this sketch accurately describes the life of Osric it is impossible to say; at any rate, it accords with what is known of the history of the time.

It is said that Osric had a brother Oswald, who became Abbot of Pershore, and a sister Kyneburh who became Abbess of Gloucester. And here again tradition agrees with the probabilities of the case. Osric is said to have founded his monastery of Bath in 676, and to have appointed Berthana, of whom nothing more is known, the Abbess. Why did he not appoint his sister Kyneburh? And the answer is:—Because she was too young. Bede (H. E. III., 21) places the marriage of Alchfrid and Kyneburh of Mercia about 653, assuming, as is likely, that Osric was the eldest child, Kyneburh can hardly have been much more than twenty years of age in 676, certainly too young to be placed in charge of a monastery which was to be a centre of mission work for a province. While in 681, the traditional date of the foundation of Gloucester, she might have been about the same age as was Æfleda, when at the age of twenty-six, she succeeded S. Hilda as Abbess of the great Monastery of Whitby in 680. That Oswald should have been appointed Abbot of Pershore in 689 is also likely enough; he may have been younger than Osric and Kyneburh. That Edburga, who succeeded Kyneburh in 710, may have been her sister is possible, that she could have been a widow of Wulphere is not; and it is impossible that Eva, who is said to have presided over the monastery from 735 to 767, could either have been a sister of Kyneburh or widow of Wulphere; probably the title "Soror" which is applied to Edburga and Eva in relation to Kyneburh, is merely official, and is not intended to imply relationship. The truth seems to be that whether the charters relating to the foundation of the monasteries at Bath, Gloucester and Pershore, are genuine in the form in which they have come to us, or not, they do represent facts of history.

The charter relating to the foundation of the monastery at Bath is preserved in a Register Book (CXI) in the Parker Library at Corpus Christi College, at Cambridge. It was accepted as genuine by Mr. Kemble and Mr. Thorpe. Bishop Stubbs (H. & S.

III., 129) notes that it "is questionable as to the Indiction, and is signed by both Leutherius and Hedda, successive Bishops of the West Saxons." There is an error of one year in the Indiction, which may be simply due to an error of a copying scribe; and as Hedda succeeded Leutherius in 676, it is possible that the arrangements for the foundation of the monastery were begun during the Episcopate of Leutherius, and completed under his successor. On the whole the document as we now have it would seem to be a fair copy of an original charter.

Osric, who styles himself "Rex," states that he had determined in the first instance to found a Bishop's See in accordance with the decrees of the Synod, referring no doubt to the 9th Canon of the Council of Hertford, A.D. 673, which provided for an increase in the number of Bishops. The See referred to by Osric would of course be Worcester. Then he goes on to say that he had determined to found monasteries in some places of men, and others of women serving God, and he grants to the Abbess Bertana the land of one hundred tenants at Bath for the maintenance of a monastery of holy women. The charter is dated November 6th, 676, and bears the names of Osric himself, King Ethelred of Mercia, Archbishop Theodore, five Bishops including Wilfrid, and four Thanes. The only difficulty with regard to the signatures is that relating to the names of Leutherius and Hedda mentioned above.

The documents relating to the foundation of the Monasteries of Gloucester and Pershore, as given in the Gloucester Chartulary (Roll Series, Vol. I., pp. lxxi-lxxiv) are by no means so satisfactory. That which purports to be the charter of King Ethelred founding these monasteries forms the first part of a confirmation and a grant of liberties claiming to have been bestowed by King Burgred of Mercia in 872; and bearing among other signatures the name of Ceolnoth, Archbishop of Canterbury. But both Asser and the chronicle place the death of Ceolnoth in 870. Furthermore, in the "Historia" (Gloucester Chartulary, Rolls Series I., 10), it is said that Burgred's confirmation was given in 862, with the consent and confirmation of Archbishop Ceolnoth at "Wales burnam." Now Bishop Stubbs gives (H. & S., III., 652-654) a

charter of immunities granted by Burgred to the Monastery at Gloucester, at a Council held at "Welesburnan" in 862, which he prints for the first time. This charter, like the one in the Gloucester Chartulary, bears the names of Archbishop Ceolnoth, and Queen Athelsuith; of the Bishops and "Duces" mentioned, some are found in both documents, while each document contains some names which are absent from the other. Bishop Stubbs thinks that the document which he prints is probably an early transcript of an original, and is not of unquestionable authenticity. It is unfortunate that "Councils and Ecclesiastical Documents" was not published when Mr. Hart edited the Gloucester Chartulary, and is not continued beyond the death of Archbishop Ceolnoth, so that the charters purporting to have been granted in 862 and 872 are not compared with each other in either work. It is certain, however, that a document bearing the date 872, and containing the signature of Archbishop Ceolnoth, can neither be genuine, nor an exact copy of a genuine document. Mr. Walter de Gray Birch, who prints both documents in his "Cartularium Saxonicum," Nos. 60, 503 and 535, calls the document of 872 a Confirmation of that of 862; but this does not explain the appearance of the Archbishop's name in a charter purporting to have been signed in 872.

The state of things with regard to the portion of Burgred's confirmation, which purports to be a recitation of King Ethelred's charter founding the monasteries at Gloucester and Pershore, is even worse. It concludes thus:—"Facta vero est hæc conditio in quinto anno regni Etheldredi regis Merciorum, hoc est anno Dominicæ Incarnationis Sexcentesimo Septuogesimo primo, tunc fuerunt domini Archiepiscopus Deusdedit, et Saxulphus Episcopus, gentes Mercini, et sinodus congregata fuit in loco famosa Ethcealchy de istis rebus sic factis." Not a single date is correct; Ethelred did not become King, or Saxulf Bishop, till 675, while Deusdidit had died on July 14th, 664. The "Historia" (Rolls Series I., p. 3) gives 681 for 671, but this does not mend the blunder with regard to the Archbishop; though the amended date is very probably correct. By "Ethcealchy" is no doubt intended "æt Cealchy' at Cealchythe, (H. & S., III., 445na). But the earliest

Synod held at Cealchythe of which any record remains was the famous Legatine Synod of 787, though Synods were frequently held there afterwards. It is very improbable, however, that a Synod was held there before the end of the 7th century, and it would seem probable that the whole document which purports to be Burgred's confirmation of 872, is a composition of a time so late that the Synods of Cealchythe were already matters of venerable antiquity, and even the date of the death of Archbishop Ceolnoth was a matter over which a forger might trip.

We pass now to the consideration of the source from which Osric drew his missionaries for this district, and this can be settled with very little doubt. On the foundation of the See of Worcester, Tatfrid, whom Bede describes as a most energetic and learned man of excellent talents, was chosen as its Bishop. He was a disciple of S. Hilda, and an inmate of her Monastery at Whitby; no doubt he was chosen by her for the post.

Tatfrid died before consecration, and Bosel was appointed in his place; there is no direct evidence to shew where he had been trained, but inasmuch as Oftfor, his successor in the See, had been a monk of Whitby, it is no very violent conjecture to imagine that Bosel, like Tatfrid and Oftfor, owed his education for the Episcopate to the care of S. Hilda.

Again, it may be noted that all Osric's Churches, the Cathedral at Worcester, and the Monasteries at Bath, Gloucester and Pershore, were dedicated to S. Peter. This again was probably an inheritance from Whitby. That great monastery was one of the twelve Religious Houses which King Oswy had founded as a thank-offering for his victory over Penda at the Winwaed, there his daughter Alfleda had been brought up under S. Hilda's care, and there "in the Church of the Holy Apostle Peter" were buried Oswy himself, and his wife Eanfleda, the two Abbesses, Hilda and Ælfleda, and many other noble persons, as Bede (III., 24) relates. The dedication of Whitby may have been taken from the Cathedral at York; more probably, perhaps, it was drawn directly from S. Peter at Rome, for Benedict Biscop had

visited Rome for the first time in 653, and on his return to Northumbria he spent several years there endeavouring to promote religion and learning.

What the Monastery of S. Andrew on the Cælian Hill was to the whole English Church, what Iona was to the Churches of Northumbria, that Whitby was to the Hwiccians; and indeed S. Hilda takes no unworthy place among the great and noble, and loving and gentle, and wise and learned, of the kings and queens, and bishops and monks, and scholars and missionaries, who founded and built up our English Church.

Certainly there could be no better seminary for the teachers of an infant Church than Whitby under S. Hilda, where Bede tells us :—" she taught the spirit of observance of righteousness, piety, chastity, and other virtues, but most of all, of peace and love. So that, after the example of the primitive Church, no one there was rich, and no one poor, all being common to all, and none possessing any property. She obliged those who were under her direction to exercise themselves so diligently in the reading of Holy Scripture, and in works of righteousness, that many could easily be found there who were fit for the ministry of the Church, to serve at the Altar." In fact, Whitby at that time was a School of Bishops; besides Tatfrid and Oftfor, three Bishops of York, Bosa, John of Beverley, and Wilfrid, and one Bishop of Dorchester, Ætla, were trained within its walls.

There could be no better adviser with regard to the foundation of a new Church than S. Hilda, who, having been born and brought up a heathen, had been baptised in her maidenhood, and after having lived for half her life-time in the world, spent more than thirty years at Whitby. As she died on November 17th, 680, only the choice of Tatfrid, the consecration of Bosel, and the foundation of Bath, could have taken place during her life-time; the consecration of Oftfor, and the foundation of Gloucester and Pershore, would have fallen during the rule of her successor Ælfleda, who seems also to have been a wise and good woman, and one who maintained the best traditions of her house. Ælfleda, being a daughter of Oswy, and therefore an aunt of Osric, would naturally interest herself in the Hwiccian mission.

Osric planted his monasteries at Bath and Gloucester, no doubt, not only because they were Roman cities, but also because they were excellent centres for missionary work. Bath was situated on the Via Julia, running east and west, and on the Fosse way, which ran right through Mercia, and also on the Avon; while Gloucester stood where the Ermine Street crossed the Severn, giving ready communication both by land and water. In each place there must have been many coming and going who would be brought within reach of Christian teaching, and who might carry the good tidings to their homes in the forests or among the hills. In this respect, the policy of Osric was in striking contrast to that of the earlier Scottish missionaries who had planted their monasteries in remote spots, such as Holy Island, and Malmesbury in the forest of Braden.

It seems strange that no monastery was planted at Cirencester, on the crossing of the Fosse way and the Ermine Street. The reason was, I believe, that Cirencester then lay waste. At Gloucester, the streets of the modern city lie on the old Roman ways, proving that its occupation must have been almost, if not quite, continuous; at Cirencester, on the other hand, though the town occupies a part of the site of the ancient city, its arrangement is entirely different. The site must have lain waste for so long a time, that when re-building commenced, the old lines of way had been so far obliterated that no advantage would be gained by following them. It is possible that Cirencester was ravaged by Penda in 628, and as the Danes settled there in 879, it is probable that by that time the site was again an inhabited one.

It is interesting to be able to connect Archbishop Theodore with the foundation of the Hwiccian Churches by his consecration of Bosel in 680, and S. Wilfrid by his consecration of Oftfor; while S. Aldhelm received grants of land from King Ethelred of Mercia, and was buried by S. Egwin, Bishop of Worcester.

The evangelisation of the district was continued, as Osric had begun it, by the foundation of Monasteries or Mission Stations. By the beginning of the 9th century there were such "Monasteria" at Beckford, Berkeley, Cheltenham, Cleeve, Deerhurst,

Twining, Winchcombe, Westbury-on-Trym, Withington and Yate. Some of these, such as Berkeley, Deerhurst, and Westbury, would no doubt have been wealthy establishments with a considerable number of inmates; while others, such perhaps, as Beckford, Cheltenham, and Yate, might only have maintained a priest and one or two companions. The circumstances of the foundation of Withington may perhaps give a fair idea of the conditions under which many of these houses came into existence.

Withington was given by King Ethelred, at the request of Oshere, Viceroy of the Hwiccians, to Dunna and her daughter Bucga to found a monastery, before 704 when Ethelred resigned his kingdom. In 736 or 737 the matter came before the Synod of Nothelm, Archbishop of Canterbury, because Bucga having married could not hold the office of Abbess, and yet refused to surrender the property to her daughter Hrotwari, to whom Dunna had bequeathed it. The Synod decreed that Hrotwari should hold the monastery for her life, and that then it should revert to the See of Worcester; which it did during the Episcopate of Milred, 743-775. Withington is now held by the Ecclesiastical Commissioners, having been church property for more than 1180 years. Here we find Oshere providing for Dunna and Bucga by the foundation of a monastery; exactly as Osric provided for his sister, Kyneburh at Gloucester, and his brother Oswald at Pershore, by the same means. We find Bucga attempting to treat the endowment as a family possession simply, and the Synod recognising the family right by allowing Hrotwari to remain Abbess for her life, and at the same time insisting on the ecclesiastical title to the land by securing the reversion to the See of Worcester.

The frequency of Abbesses in these early Hwiccian houses raises the question whether they were not founded on the same model with the mother house at Whitby, where an Abbess ruled over a double community of men and women, the women taking precedence of the men. Archbishop Theodore, in his Penitential (II., cap. vi, § 8) expressed disapprobation of the practice, but, as it was the custom of the country, he would not put it away.

Certainly it was usual in England at that time. S. Ebba, sister of S. Oswald at Coldingham, S. Eldreda at Ely, S. Ethelburga at at Barking, Elfrida at Repton, and S. Cuthburga at Wimborne, all presided over double houses of men and women. The advantages of the system in missionary stations were no doubt as obvious then as they are now, and it is more likely that at any rate the larger Hwiccian houses were so modelled than not; but I do not know that there is any direct evidence on the subject.

Out of the work of these monastic mission stations a settled ministry would have gradually grown, as the people became Christianised and civilised, and more able and willing to maintain a resident priesthood; just as the same process is going on now in heathen countries, and in our partially settled colonies. But I have not been able to find any trace of a settled ministry in Gloucestershire before 896. In that year Alderman Ethelred, the son-in-law of King Alfred, held a Mercian gemot at Gloucester, at which Werferth, Bishop of Worcester, complained that he had been deprived by a certain Ethelwald of well-nigh all the woodland at Woodchester, which King Ethelbald of Mercia had given to his See. The matter was compromised by allowing Ethelwald and his son to keep the land for their lives, after which time it was to revert to Worcester. Then we are told "Ethelwald bid his yeoman, Ecglaf by name, ride with the citizens' priest, Wulfhun by name, and he led him all the bounds as he read to him out of the old title-deeds as King Ethelbald formerly defined and granted it." The document, which concludes with a recitation of the boundaries, is given by Hemming, the names mentioned are all such as might be found at that time, and there seems to be no reason for doubting its genuineness.

Thus we find at the end of the 9th century, an estate with well marked boundaries, and a citizens' priest (ceastersetna preost) resident upon it, evidently with a position so well defined and secure, that the interests of the See of Worcester were as safe in his hands as were those of Ethelwald in the hands of his yeoman. And as there was a settled priest at Woodchester, it is likely enough that there were already settled priests elsewhere; though, of course, as Woodchester had belonged to the

Cathedral, it is likely that the Bishop might be more solicitous than other owners for the spiritual care of the people. It would be interesting to trace a connection between the title "ceaster settan," the name Woodchester, and the Roman settlement to whose existence the pavement testifies, were it not that the Anglo-Saxon "ceaster" simply means a town or village, without of necessity implying any Roman character, and "ceaster settan" need mean no more than "villagers."

There can, however, be few villages in England, the name of whose parish priest 1000 years ago is known, and in the position of Wulfhun, the villagers' priest of Woodchester, under King Alfred, we find the germ of the position of the country clergyman of the present day. And here it is well to conclude, remarking only that it was not for more than two centuries after Tetta had presided over her Monastery at Tetbury, that we find the first trace of a settled ministry in Gloucestershire. Sound missionary work grows, and grows slowly. It is well that it should do so, for "he that believeth will not make haste."

NOTES ON THE ACCOUNTS OF THE PROCURATORS, OR CHURCHWARDENS, OF THE PARISH OF ST. EWEN'S, BRISTOL.

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There are few records of greater interest and value to historical and ecclesiological students than ancient Parochial Accounts. From them can be drawn, in the mind's eye, a vivid picture of the social condition of the people of Old England at the time the records were written. They shew the simple-mindedness of the population, their cheerful contentment, the general absence of fraud, their religious feelings, and general good-will towards each other. These virtues are manifested in various ways. Unfortunately, of these records very few ancient examples now remain, nevertheless we believe they are not so rare as many persons suppose, and that, if diligently sought for, not a few might be found. The manuscript upon which we are about to offer a few notes belonged to the ancient Church of St. Ewen, and is of the greater interest because the church, with all its appurtenances, was swept away in the beginning of the present century to clear a site for the existing Council House, and the parish was annexed to that of Christ Church, to the Rector and Churchwardens of which parish we are indebted for the courteous permission to use the manuscript.

Many interesting extracts from the volume were published by Mr. John Taylor in "Bristol, Past and Present," but there would seem sufficient reason for entering a little more fully into the subject than he, judiciously, thought desirable for the work on which he was engaged.

The contents of the volume are divided into two sections: the first contains several Inventories of Church Goods, some made in

the middle of the 15th century and some later. They shew the wealth of the church at this period in Books, Vestments, Plate and Jewels.

All of these Inventories are brimful of interest, especially those of the Books. Of the Inventories of Books there are two. Those included in the first are, generally, according to the Sarum use, but those in the second are stated to be "Not after the use of Sarum."

The Vestments would also appear to be according to the use of Sarum, which, we believe, was followed generally in the west and south of England, and differ from those of the Roman Church in sequence of colours which, here, are: green, blue, red, and *white for Lent*, which colour for that season has of late been attracting considerable attention.[1]

It will be observed that the collection of Plate was very considerable for an ordinary parish church. Moreover, additions were made to this rich collection subsequent to the date of the Inquisition as we shall see as we go through the churchwardens' accounts. Even the year following that date a new cross was added weighing in clean silver and gold 116 ounces. What became of it all? In this case we possess some information upon the subject, for in addition to a silver chalice, parcel gilt, weighing 16 ozs. which was sold by the churchwardens to pay church debts,[2] as much as 249 ozs. was seized by the King and delivered into *his* majesty's mint to his highness' use. Though the receipt for this plate is dated 13th August, 1559, nearly at the end of the first year of Elizabeth. King Henry VIII., as we all know, had destroyed and plundered all the Religious Houses, and he had also contemplated robbing the Colleges (except those of Oxford and

[1] See Notes and Queries.

[2] We find a Memorandum written underneath the Acquittance of the Account of William Appowell, Proctor for the year 1551, the following:— "The Copie of all suche Jewelles and plate as was delyuered to the Kynges mynt in bristow by William Appowell and Richarde Bonde, proctors of the pareshe churche of Saint Ewence in brystowe forsayde. The xiijth August 1559. Receeyd by me Robert Recorde, Comptroller of the Kynge his Maiesties mynte at Brystolle, to his highnes vse of William Appowell and Richarde Bonde proctors of Saint Ewens in brystowe in gylte plate one hundryd and sevyn vnces, and in parcel gylte one hundrid fortye two vnces. Summa ccxlix vnces. Robert Recorde.

Cambridge) Hospitals, Free Chapels, Chantries, Gilds, &c., &c.; but he was called to his account before this was accomplished, there is, however, no evidence to shew that he ever intended to interfere with the Cathedrals and Parish Churches. No alteration was made during his life in the service books of the church, except the erasure of the name of the Pope, and St. Thomas of Canterbury, and the Divine Offices were performed with the same dignity and splendour as they had been in times past, and as it seems evident he intended they should be in times to come, for, it is shewn in the establishment of the Cathedrals of the New Foundation, in which provision was made for conducting the services with as great magnificence as they had been in the Old. It was left for his child successor and the unprincipled plunderers who had thrust themselves into the Council to complete the work of plunder and endeavour the destruction of the Church.[1] Having absorbed to their own use the treasures which remained on the death of the King, and among the plunderers there was no one more corrupt and guilty than the Lord Protector himself, in 1552 the Royal Exchequer had become completely exhausted.[2] Thereupon commissioners were appointed in every county to survey and seize upon all vestments and hangings, &c., and all plate, &c., found in any cathedral or parish church, and to make inventories of the same to the King's use. These inventories were ordered to be made in triplicate, but, strange to say, no more than four or five are known to exist for the cathedrals and parishes of the County of Gloucester. So all this valuable plate disappeared, save one chalice, and that the worst, which was ordered to be left for the use of the parish churches and perhaps two for cathedrals.[3]

It was our intention at first to print the above-mentioned Inventories, and all the Excerpts from the Accounts, *verbatim et literatim*, but the spelling being so unusual, and many of the

[1] See Gasquet and Bishop on "Edward VI. and the Book of Common Prayer."

[2] Heylyn's Life and Reign of Edward VI., edn. 1660, page 60. See ante Vol. XII., pp. 72, 73.

[3] See Inventories of, and Receipts for, Church Goods in Gloucestershire and Bristol, 16th July, 1552, ante Vol. XII., pp. 70, 113.

words so much contracted that, upon consideration, we thought it better to avoid the contractions altogether, and this we have done throughout, spelling the words, however, as indicated by the contracted signs, thus shewing the orthography then in use in writing English. We regret being unable to print the whole of the volume *in extenso*.

After the Inventories, which occupy five folios, eighteen other folios were left blank, some of which were subsequently partially filled by the entry of the "Account of John Smyth, commencing with the name JHC. and the date 1492, for such Besynes as he had in the Byldeng of the New Churche house." This account is not without interest, but it will suffice, we think, if we state the rates of wages paid to craftesmen and labourers for the work. The former received from 1s. 3d. to 1s. 4d. a day, and labourers from 4d. to 5½d. To this follows a longer account of Thomas Ap howel, also headed by the sacred name, commencing two years earlier, when the same Thomas was churchwarden with one John Milyes. Thomas would seem to have been treasurer for this purpose, for he accounts for all the payments "fro the begynnyng of the bieldyng of the church hous vnto the 17 Marche 1501," amounting to £26 0s. 11½d., but 17s. more was allowed to him, respecting which there had been some misunderstanding between him and the parishioners, making a total together of £26 17s. 11½d. There were also some other small sums in dispute, which we do not quite understand, but finally it was agreed that if the said Thomas could prove between that time and the lammas following, that the sum of 40s., said to have been paid to Robert Bentley, was paid, it should be allowed to him. We cannot, therefore, say what was the exact cost of the building, for the accounts from 1501 to 1514 are wanting, but it would be from £270 to £300 of our money.

After the following Inventories and twenty-three folios written in a much later hand we find: "The Leger booke beginneth in this place, the former wrighting of such bookes, Cloths, Jewelles and such thinges as sometime be longing to the churche."

Jesu Mercy. Lady help.

L'an MCCCC. lv. et l'an du Roy xxxiij. et mensis Aprilis, xvj. die et tempore

Ricardi Batyn et Roberti Core tunc

procuratorum istius ecclesie parochialis Sancti Audoeni

iste liber pro omnimodis memorandis concernentibus

prefate Ecclesie parochiali et in presenti libro inscribendis

et Willielmus Boxe spycer, dedit papirum presentis

libri, atque Henricus Browne, Bruer soluit

pro ligaturo illius et predicti libri, ordinatus est.

Jesu mercy. Lady [help]

MEMORANDUM—to enquire for the sawter of Sir John Randall that we lack; which Sir Roger his Curate had.

MEMORANDUM—to enquire of the old parson for the old Manuelle.

Here begynneth an Inventarie of al the bokes founden in the churche, in the tyme of Rychard Batyne and Robert Core, procuratoures, the xvj. day of Averelle in the yere of our Lord M[l] iiij[c] lv. and in the xxxiij yere of Kyng Henry the vj.

In primis, the best Mas boke, begynnyng with the *Kalender* and endyng with the general prayer,—*Deus, qui es nostra redempcio, etc.*, with the Secret,—*Omnipotens sempiterne Deus,*[1] *etc.* and the Postcommunion,—*Deus cujus misericordiæ,*[2] *etc.*

Item, the best Antyphoner noted, with the Sawter, Chapiter, Ympnes and Orysons; and begynnneth with the wordes,—*Dominica prima Adventus Domini, etc.*, and the furst lettre D freshly lympned [gaily illuminated] and endeth with the servyce of Seynt Kateryne, etc., and with the prayer,—*Deus qui nos beatorum martirum tuorum Saturnini*[3] *atque Sisinnii,*[4] *etc.*

Item, a Grayel[5] noted, whiche begynneth with the *Kalender*, with this versicle, *Prima dies mensis, etc.*, and endeth with this Evangelye,—*Factum est autem cum baptizaretur, etc.*

Item, j. old Myssal borded, begynnyng with the *Kalender* and endeth with this orysonne,—*Benedic Domine thalamum hunc, etc..*[6]

Item, j. old Portuos noted, with lessons, chapiters, sawter and ympnes, begynnyng with thes wordes in lettre of rede inke,—*Dominica prima, etc.*, and endyng with the office of the Mas and service of Seint Anne, etc.

[1] Hereford Missal, p. 436, or Omnipotens Deus* Sarum Missal, p. 824. *The first part is not in Sarum.

[2] Hereford, p. 436, non est numerus, a continuation of the former, *i.e.* Trentall beati Gregorii. Not in Sarum.

[3] Hereford.

[4] Deus qui nos beatorum martyrum Saturnini et Sisinnii. (Sarum Breviary, Vol. III., p. 1119. They were commemorated on the 29th November.

[5] Or Gradual, a book containing a portion of the service of the mass chanted from the steps of the chancel.

[6] York Missal, Vol. II., p. 192; Sarum, p. 845.*; and Hereford, p. 443, have "istum" not "hunc."

Item, j. Sawter, whiche begynneth [with] the wordes,—*Exorzizo te creatura salis, etc.*, and endeth with Chapiters, Lessons and Responses of the Commune [of Saints],[1] etc.

Item, j. ympner begynnyng with this sequence,—*Benedicta es celorum Regina, etc.*, and endeth with,—*Salve Regina, etc.*, noted. Gyffen in of the gyft of Sir Thomas ap Eynone, etc.[2]

Item, j Grayel noted, begynnyng with the office[3] of Seynt Anne,—*Gaudeamus, etc.*, and endeth with *Agnus Dei, etc.*, of the gyft Sir William Dene, preste.[4]

Item, j. Ordynal, begynnyng,—*Dominica prima Adventus Domini, etc.*, and endeth with,—*Benedicite Dominus edent pauperes, etc.*[5]

Item, j. legend[6] whiche begynneth,—*Passionem Sancti Andree, etc.*, and endeth with the iij lessons of Saynt Eusebius *Eodem tempore quo Liberius Papa*,[7] etc.

Item, j. Ympner noted begynnyng with *Conditur siderum, etc.*, and the letter 'C' lympned, and endeth with this ympne, *Jam lucis orto sidere, etc.*[8]

Item, j. Sawter that begynnyth with this prayer: *Suscipere dignare Domine Deus Omnipotens, etc.*, and endeth with the prayer: *Deus qui es omnium Sanctorum tuorum splendor mirabilis, etc.*, et sueth *ascendit Christi super celos, etc.*[9]

Item, j. Processional begynnyng with: *Cum jam suscepti operis, etc.*, and has the Ymnes noted, and endeth with: *Benedicta es celorum Regina, etc.*, and the Oryson, *Omnipotens sempiterne Deus qui beate et gloriose*,[0] *etc.*

[1] Sarum Breviary, Vol. II., p. 352.

[2] Hereford, p. 310. York Missal, Vol. II., p. 87. And in Sarum Breviary. For Sir Thomas ap Eynon, see ante Vol. VI., page 182. Sir William Dene, the priest, was doubtless a relation.

[3] The Office Officium is the same as Introit.

[4] Sarum Missal, p. 352.

[5] Psalm xxij., v. 26.

[6] *i.e.* A book of lessons.

[7] Sarum Breviary, Vol. III., p. 5, note 5, p. 680. The note states that the Legenda are those compiled by John de Grandisson, Bishop of Exeter.

[8] Hymns Ancient and Modern, No. 1. Sarum Breviary, Vol. II., p. 37.

[9] Sarum Breviary, Vol. III., p. 578.

[0] Hereford, page 310, York Missal, Vol. II., page 87, see note 8, Sarum Breviary, Vol. II., page 93.

Item, j Processional, noted, and begynneth with *Salvator-mundi salua nostre, etc.*, and endeth with : *Candidi Sancti sunt, etc.*

Item, j Processional noted and begynneth with *Exorzizo te Creatura salis, etc.*, and endeth with *Rex Sanctorum,*[1] *etc.*

Item, j old Manuel begynning with the wordys : *Omnibus diebus Dominicis,*[2] *etc.*, with rede lettres, and sueth after *Exerzizo, etc., creatura salis, etc.*, and endeth with this Oryson, *Adesto Domine suplicationibus nostris,*[3] *etc.*

Item, the best Manuel that begynneth with thes wordes : *Secundum Marcum,*[3] wrytten with rede inke, etc., then sueth thes wordes : *Omnibus Dominicis per annum, etc.*, wrytten with rede inke and sueth *Exorzizo te creatura salis, etc.*, with the lettre 'C' gylt and lympned, etc., and endeth with this psalme · *Voce mea ad Dominum clamavi, etc.*[4]

Item, one roll with *Salve Regina* noted, etc., with this Oryson : *Omnipotens sempiterne Deus, etc.*[5]

Item, one old Portuous noted with chapiters, orysons, and lessons of the gyft of Sir John Gower, Priest, late dede, of the Fraternyte of Seynt John Baptist founded withyn this church, and one super altar[6] of the same Sir John ys gyft.

Item, one old Antiphonary noted without chapiters, orysons, or lessons, begynnyng with *Ecce dies, etc., gyft,*[8] (*sic*) and endeth with *Aducentur regi Virgines.*, noted, and verses yn ryme of benysons of the fest of Corpus Christi.[7]

Item, three quayers fully wrytten of the begynnyng of one myssal.

Item, seventeen quayers wrytten, begynyng *Dominica prima Adventus Domini, etc.*, and endeth of the service of the Tuesday yn the Estur weke of one legend [lesson] with the words :

[1] Sarum Processional, p. 2, compare with Breviary, Vol. I., p. 406.

[2] Sarum Manual, p. 5.*

[3] *Ibid.*, p, 41.* This Manuele was imperfect, the 1st and 3rd parts only. See also York Pontifical, p. 82.

[4] *Ibid.*, p. 58. Psalm cxlii.

[5] Sarum Processional, pages 170, 171.

[6] Not a retable, but a small marble slab, or portable altar, see Mackenzie Walcot's Sacred Archæology. In the margin, in a later hand, in blue ink, is written : Mem^{dm} the super altar the whiche the olde clerk had to grynd his colours upon, as it is said. It is probable that the old clerk was fond of illuminating, and that it commended itself to him as very suitable for the purpose he required.

[7] Sarum Breviary, Vol. I., p. 458.

Extitit hoc in the margyne of the which quayers with more, made a hole Legend and the ende thereof.[1]

Item, one Masse boke of the geft of William Rowley, merchaunt, whiche begynneth with a colec that is to say *Deus qui beatum David*, before the Kalender and after the Kalender, *Exorciso te creatura salis, etc.*, and endith with the sequence Sanctus and Agnus, noted etc.

Item, a Portows [*i.e.* a Breviary] with a legend [*i.e.* a book of lessons] whiche cost 41^{s} [and begynnyth with the Rubrycks *Dominica prima Adventus Domini*, and endeth with the commemoration of Seint Thomas].[2]

Item, A new grete Antyphonere for the quere [and begynneth with the rubrick *Dominica prima Adventus Domini*, and endyth with the Rubrick, *Sit nomen Domini benedictum.*[3]

HERE FOLLOWEN OTHER BOKYS NOT AFTER THE USE OF SALISBURY:

In primis, One old boke borded, begynnyng with the Kalendar, wher yn ben lessons, chapiters, ympnes, and Offices of masses with the Secret and patyble, etc., and endeth with the Gospel, *Simile est regnum celorum the saure abscendito in agro, etc.*[4]

Item, another old boke borded, that begynnyth with the Kalendar and theryn ben lessons, Offices of Masses, chapiters, ympnes, and endeth with this prayer: *Suȝreme Domine celeste remedia Sacra,* [5]*etc.*

Item, another old boke noted, and borded, begynnyng with the wordes wrytten with rede lettres: *Incipiunt capita Augustini de Trinitata, etc.*, wherys the sawter abbreuyat, and endeth with the communion in the service of the Dedication of a church, etc.

[1] What is within the brackets is written in bright blue ink in another hand. The lesson was evidently imperfect until the part in the margin was added.

[2] What is within the brackets beginning "and begynnyth" is written in bright blue ink as above.

[3] Written in blue ink as above. York Breviary, Vol. I., p. 875.

[4] Sarum Missal, pp. 722,* 733,* S. Matt. xiii. 44.

[5] Sarum Missal, p. 533. Compare collect for Sunday before Advent. "Excita quæsumus Domine, tuorum fidelium voluntates; ut divini operis functum propensius exsequentes, pietatis tuæ remedia majora percipiant Sca Dominum."

Item, another old boke, that begynneth with the wordes: *expecta respecta modicum ibi, etc.*, and endeth with this prayer: *Deus qui es sponsus Virginum,*[1] *etc.*

Item, one old lytyl mass boke un binded, begynnyng with the Office *Benedicta sit Sancta Trinitas, etc.,*[2] and endeth with this pystyl: *Ecce sacerdos magnus qui in vita sua curavit suffulsit domum, etc.*[3]

Item, another old boke not borded, and begynnyth with thes wordes: *Caro enim mea vere est cibus, etc.*, and endeth with [the] office of the mass of the Holy Crosse, *Nos autem gloriari oportet, etc*, and this postcommune [communion] *Per lignum,*[4] *etc.*

Inuentare of the Vestymentes and Ornamentes of the Churche.

In primis the best suyt of grene with fleurys of gold that is to sey the coope, the chesyple, tunnycles, three awbys, three amysses, with the stoolys and the parurs[5] therto.

Item, one payr of vestymentes, that is to sey one chesyple of gold poudred of yelowe and blue, with the awbe and amysse.

Item, one payr of vestymentes of blue with a patyble[6] of whyte, hertes, and the worde IHC., one awbe and an amisse and the other apparail therto.

Item, one peyr of vestymentes of grene with a patyble of whyte awbe and amys with the apparail therto.

Item, coope of grene [with a crystal stone hangyng behynd][7] by a sylke threde tavseled.

Item, a nother coope of dyuers workes of yelowe and braunche with a tuft of blue and grene silke be hynd.

Item, a rede chesyble with a patyble stool and fanol[8] of the same sute.

Item, a part of a blue chesyple.

[1] Sarum Breviary, Vol. III., p. 927.
[2] *Ibid.*, p. 701.*
[3] Ecclesiasticus, I., p. 1.
[4] Sarum Missal, p. 277.
[5] Ornaments.
[6] Patylle, *i.e.* cross.
[7] The words within the square brackets are cancelled in the original.
[8] A maniple.

Item, a new Surplice made to (for) the parson at the paryssoners costes viij^{s}.

Item, a nother old Surplice for the parson, with a Rochette for the clerk and [ij smal rochettys for the chylder.[1]]

Item, a payr of Whyte Vestymentes for lent, that is to sey one whyte chesyple, awbe, amys, stool, and the phanol.

Item, the veyl, other wyse called the lent cloth of whyte lynen cloth with a cross of blue, and the lyne thereto.

Item, all the apparail longing to St. Kateryn ys auter with hyr fygure steyned theryn, of the gyft of John Pembroke, that is sey the rydels, ferramentes,[2] with ij bosces of copper and ouer gylt, and ij candelstykkes of latton, whiche ij bosces and ij candelstykes Richard Batyn gaf yn to the said auter yn worshyp of the same Seynt.

Item, al the apparail of rede stayned, longyng to Seynt Margaret is auter with hyr figur steyned, with the rydels and the ferramentes therto, and ij bosces of copper and ouer gylt, to serve for the pryncepal festes after the disposition of John Nancothan which payed therfor.

Item, a nother apparail of steyned cloths, longing to the said auter with hyr figur steyned in dyuors places theryn, with the rydels and the ferramentes therto, with a baner cloth of the Seynt for double fest dayes, to serve after the disposition of the seid John Nancothan whiche payed therefor.

Item, ij baner cloths of Seynt Kateryn, one of the gyft of the said John Nancothan, and the other of the gyft of the forseyd John Pembroke.

Item, a whyte Cloth for the Font.

Item, a cope of grene bawdakyn with Red Orffrai.

Item, one grete latyn Bason.

Item, a sewte of Vestmentes of . . . . with oone cope of Blewe velvett powdered with flowres of gold, and the orffras of stoole worke.[3]

[1] Cancelled in the original. These rochets were for the choir boys.

[2] Curtain rods.

[3] "Stool-work" is work embroidered by hand like a stole. The gold flowers on the velvet would be of loom-work. The orphreys of needle-work embroidery.

Item, a payer of Vestementes of Red Damaske of the gifft of Elizabeth Scharpe, with all thinges therto accordinge.

Item, a payre of paynted cloths of Damaske werke with a Image of Our Ladye and her child.

Item, a Starre of brasse to hange yn the body of the chyrche.

Inuentare of the Juelx [Jewels] of the Church.

Imprimis, a crosse of syluer and ouer gylt hauyng these ymagys: furst Seynt Ewene, Our Lady, Seynt John, Seynt Katerine, Seynt Margaret, Seynt John the Evangelist, the four Evangelistes, four patriarkes, and other stuf as hyt apparethe, whyche weyethe clene gold and syluer, justly and truly weyed, five score and sixteen unces.

Item, the best chalyce of syluer and ouer gylt weyeng thirty one and quarter unces, of the gyft of John Wotton, wrytten yn the fote of the same.

Item, a lytel chalyce of syluer weyeng 12 unces large.

Item, a cowpe of syluer and ouer gylt with a crucyfixe and four stones impressed yn the same, wayeng twenty seven unces and three quarters.

Item, a box of Ivory bound with plates of Syluer and ouer gylt price thirteen shillings and four pence.

Summa of the said Juelx founden yn the seid procuratores dayes, weyen nine score and six unces, the said boxe of Iuery not accompted.

Other Juellys sith geven as followeth.

boȝt by the parisshioners

In primis one Sensor of Syluer and paart gylt weyeng thirty unces.

Item, one Shyp of sylver and paart gylt, with a spone of silver, weyeng nine vnces and three quarters.

Item, one Paxbred of silver and gilt, weyeng eight vnces and a quarter.

Item, one Chalice thorow gilt, of the gift of Gillam Sampson, weyeng twenty eight vnces and three quarters.

Item, one Chalice of Silver paart gilt, weyenge 16¼ vnces geven geven by Richard Batyn, goldesmith.

Item, a standing Maser with a cover the harnes gylte weieng in all thirty-one unces, which was bought of Richard Schermane.

NOTE.– So cancelled in the original. The whole of this list is in different and later handwriting. It resembles the handwriting of the account for the 7th year of Henny VII. (1491-2.)

OTHER ORNAMENTES AS [EN]SUEN.

In primis, one cros of Coper and ouer gylt, with a nother cros of latene, and a cros of tre.[1]

Item, two basons of latene with two lamps longing therto, one oyl fate[2] of laten.

Item, two condelstykkes of latene for the hygh auter, one tynel[3] of latone for holy water.

Item, one peyr [of] organnes with two peyces of lede therto, two leche bellys.[4]

Item, the best cros staf peynted with two bollys and one batylment of coper and ouer gylt, and two pypys of Alcomye whiche cost ix^{s} vij^{d} as hyt appereth yn the accomptes [en]suyng.

Item, two other cros staffes peynted, four smal sakryng bellys and the gret sakryng belle.

Item, three bellys yn the stepyl, three baner staffes one Sensour of laton.

Item, one cowpe [cup] of coper at the hyghe auter, with one couerchyf, and four buddes of rede sylke, and the canapye coueryng the seid cowpe.

Item, a baas of tre carven[5] to serue the best cros to stand yn, and one torche.

The apparail of tre and Ire[6] made for the Sepulcre with the cloths steyned ther to ordeyned.

Item, two beerys [biers] with the couers therto, the Judas of tre,[7] j stondyng dext [desk].

Item, two dextes of tre for auters, two cofurs of tre yn the vestrye.

[1] A cros of tree—wood, a wooden cross was generally used at funerals.

[2] Fate = vat or vessel for oil.

[3] A small vessel usually called "a Stoup."

[4] Lich bells [hand bells]. [5] A base of wood. [6] Wood and iron.

[7] The wooden socket, or stick, for holding a large torch.

Item, iij corporaces with three cases therto, one paxe, and one brood pax peynted with dyuers ymagys, two cofurs yn the rode loft and one lytel cofur ordeyned yn the gret cofur for the tresour of the churche, two cruettes for wine and water of peautere [pewter].

Item, one couerlet of Red, [old with one cloth of rede saye, old, to serue the grees][1] before the hyghe auter, one cloth to couer the rood yn lent tyme aboue, one cloth to couer the rood yn Seynt John is chapel, one cloth to couer our Lady, Seynt Anne and Seynt John yn the seid chapel with the baner of Seynt George to couer the Trinite ouer the rood yn the same chapel.

Item, one cloth steyned of the passyon of our Lord to the couer of the table before the hyghe auter.

Item, the apparail of old steyned cloths with the ferramentes, to serue the auter yn feryal dayes of the Seyntes Kateryn and Margaret. [It., one paryng ire with one lyne.][2]

Item, a table of Alabastre for the hyghe auter with the fygur of Our Lady and the twelve apostols be nethe the seid table of stone gylt, fiue towells of twylly and six towells of playn cloth, good and badde [two auter cloths of twylly and four of playn cloth].[3]

Item, three pylowes of sylk with werkys, three shurtes and three smal cappes of lyn[en] cloth for our lord yn our lady ys armes at Seynt John ys Awter, five couerchyfes for our Lady, two frontels for the hygh auter with two cloths steyned for the auter.

Item, [one caruen table of tre,][4] one tresyl with a pyn of Ire yn the middys for condelmas day, fifteen bendys of Ire with fifteen smal bollys of tyn, twelve square bollys, three smal bollys of tyn before the rood beeme above, with a pece of rede sylk.

Item, a cote off purpyll velwett to our lady of the gyft of William Tayler and Anes.[5]

Item, one Judas for the pascal, twelve judas for the twelve square tabres [tapers or torches] be for the rood a boue.

[1] Cancelled in the original.
[2] Cancelled in the original.
[3] *Ibid.*
[4] *Ibid.*
[5] In later hand-writing.

Item, the long ladder to go up yn to the steple. It. one round boxe of tre bounden with ire, with one key therto.

Item, one payr Candelsticks [of] Coper gylt and ouersyluered.

Item, two dexe Clothes powdered with sylk of diuerse colours, with two of lynynge.

Item, one sewte of black vestementes hole with oone cope.

Item, a cloth for a Auter Cloth of new cloth.

Item, a fyne auter cloth of playne cloth of the gyft of John Wollf.

Item, two candelsticks of laton at Seint Margaretes auter.

Item, the best couer of copre with four knappes gilte for the coupe.

Item, a nother [of] lat[te]nne with four knappes gilte for the same cowpe.

Item, a care cloth of Russet sylke turterone.[1]

Item, two baner clothes of silke for the best crosse.

Item, one couerlett of greene with flowres for myndes.

Item, a dobylle awter clothe of diaper with one payre of Vestmentes off whyght brawdyad with flowrys with Redde velwett the orfresse, with a brod depe Bason for the Releks, also a grett Matens boke wrytt, with gret bands of parchement, of the gyfte of Dam[e] Jone Parnaunt.

Item, eight auter clothys with one covar of canvas.

Item, to the two lowe auters two Clothys with a canvas keuyr to the auter.

Item towelles good and badde.

Item, one palle off blackbokeram with a crosse of lynyne whygt.

Item, a new corporess case brawdred with the five words.

Item, a cote of tyssue to St. Audoen with a banar of Seynt Audoen, and one standard off latten for the quere, of the gyfte of Wyllyam Treheran.

Item, also Anothyr standard of latten bowgt with gadyrynge money, and one branche with three bolts of latten before Seynt Auden of gadrynge money whyche cost 6s.

Item, one branche of latten before oure lady of petye [pity], with three boltes, off the gyft off James Dolfyne.

Item, two bannars of the passyon for lent.

[1] Tantanone, a kind of silk.

Item, a sewte of Blew bawdkyn with the Cortens to Seynt [for] Kateryne's awter.

Item, a Sewte of rich auter Clothys with the cortens for the Lent to Seynt Katerneys Awter off the passyon, off the gyft of John Smethe and John Kellys.

Item, anothyr parelle to Seynt Margyttes awter with the cortens of the same, whyche [the] paryche got dyed for hyt.

Item, another sewte to the hye Awter with the cortens of the passyon, of the gyft off Syr John Parnavnt parson of the seyd Chyrche.

Item, one parelle to the hie Auter with the cortens with frerys of damaske peyntyd with the fugur of Jhu in the myddys of the ouer clothe with two byshoppys, and the nethyr [cloth] with owr lady in the myddes, of the gyfte of the seyd parson.

Item, A manuwell of papyr.

Item, one boke wrytt with text off serten massys to vysyte wyth, also (a blank).

Item, John Mylys forbar [father] gave the churche one Savter wrytt off the olde hand with a pyes wryttyn yn papyr, with an auter cloth of Dyaper.

Item, one Kote to Seynt Katyryn of satyn of Syprys with one rayge of corall cappyd with syluer, of the gyft of Kateryne Gylys.

Item, one Coshyn for palm Sonda.

Item, Gylys Jonys gaue and bequethyd to thys chyrche hys dettes payd, the Rest off all hys godys whyche came to the some clere to the chyrche as hys boke specyfieth.

Item, two bokes of sermon matters a lytll portose that ys tyed with a chayne yn Seynt Johyns chapell ouer coueryd with Red and wrytt, the other of prynt, of the gyft of Sir John Collman, parson.

Item, yn the quere one grett Coffar that the bokys lythe yn, of the gyft of Sir John Kolman, parson.

Item, one lesse Coffar for the surplessys.

Item, one surples to the parson.

Item, two Rochettes for the quere.

Item, two Rochettes to two chyldyr.

Item, two Shetes for the best vestmentes.

Item, one old awbe.

Item, one towell of Redde sylke with other coluers to bere the Crysmatory, with two long cottens one of them whyt with the frenge Red and one other dyed Red Coloyr.

Item, one box with the Crucyfyx with Marye and John apon hyt beyend the see[1] makyng.

We now come to the first account of the Receipts and Expenditure of the Procurators which, as it exhibits the form and general character of the accounts, we shall print *in extenso*. It is headed with the sacred name:

JHS. 14 ✠ 54.

The accomptes of Richard Batyn and Robert Core, procurators of the Churche of Seynt Ewenȝ of Bristowe, fro. the ix day of Averell yn the xxxij ȝer of King Henry the vj, vnto the xxvij day of Marche yn the xxxiij ȝer of the seid King, that is sey not fully one hool yere [from 9th April, 1454, to 27th March, 1455].

RECEYTES OF RENTES.

In primis, of William fforbor, rent gederer vn to Sir Edward Hungerford, Knyȝt, of his place whiche late Joħn Marle late huld and yn whiche Joħn Hauley, Goldsmythe, now dwellyth xviij^{s} for rent assise goyng out of the seid place yerly iiij^{s} whyche was be hynd iiij ȝer & di. . . . . xviij^{s}

Item, of John Batyn, grocer, of London for the place that Rychard Walwyne late huld & nowe Nycholas Long holdeth of Joħn Tannerer, Gentylman, terme of ȝerys for rent assyse goyng out ȝerly of the seid place j^{lb} wax whiche was be hynd iij ȝer & for which ħi wax is used to resceyut vj^{d} ȝerly - - xviij^{d}

Item, of the seid Nycholas Long for rent assyse goyng out of the seid place be hynd iij ȝer - - - - - - xviij^{d}

Item, of the same Nycholas for rent Assyse of the place goyng out and be hynd j ȝer - - - - - - - vj^{d}

[1] Of Foreign workmanship. [2] Parishioners.

Item, of John Wolf, Tayllor, for iij quarters rent of the place that he holdeth at wyll of the seid procurators & parysshens[1] beryng ȝerly there for to the same procurators & parysshens xxxiij^{s} iiij^{d}, and to the parson of the seid churche whiche shal be for the tyme iij^{s} iiij^{d} - - - - - - - xxv^{s}

Item, of Thomas Dene, Tayllor, for rent assyse goyng out of the place that he dwellyth yn, ȝerly vj^{d} - - - - vj^{d}

Item, of Joħn Estmond & his Wyf, Wyf late of John Stephens, Wolmonger, for rent assyse goyng out ȝerly of the place that he occupyeth yn Lewensmede be for the graye frerye ther xii^{d} xij^{d}

Summa - xlviij^{s}

Other Receytys as followen:

In primis, the same procurators receyued of Dauid Englond & Richard Bransby their precessours of the arrerages of theyr accomptes & the churche is store - - iiij^{li} xj^{s} iiij^{d}

Item, of Ann Hoper for the fyndyng of a purs with yn the churche ij^{d}

Item, of dyuers of the parysshe for wax condels - - v^{d}

Item, of Robart Sturmy for a lytyl old bell - - - v^{s}

Item, of Joħn Steynor for iiij old barrels - - - ix^{d}

Item, on Good Fryday & Estur day - - - - xiij^{s}

Summa - v^{li} x^{s} viij^{d}

RECEYTES FOR THE SAAL OF SEGYS.[2]

In primis, of Richard Batyn, Goldsmythe, the procurator forseid, for his sege & his Wyf - - - - - - - xij^{d}

Item, Robert Core procurator forseid for his Wyf is Sege vj^{d}

Item, of Lawrence Wolf for his sege and his Wyf is xij^{d}

Item, of Joħn Wolf for his sege and his Wyf is - - xij^{d}

Item, of Jamys Swetmane for his sege - - - vj^{d}

Summa - iiij^{s}

Summa totalis of all the resceytes viij^{li} ij^{s} viij^{d}

[1] Parishioners. [2] That is "seats."

HERE FOLLOWEN THE COSTES PAYED BY THE SEID PROCURATORS.

In primis, j. newe key to the entre cloce dore & for the amendyng of the lok of the same dore - - - - - - iij^{d}

Item, for besoms - - - - - - - - - j^{d}

Item, for an erthyn potte to put lamp oyl yn - - ob

Item, to the raker for caryeng a way of the churche dust iiij^{d}

Item, for costes in kepyng of the Sepulcre - - - ij^{d}

Item, for a newe awbe & a new amys, redy made - - iij^{s} iij^{d}

Item, for xij. ellys of braban cloth for awbys & amysses - vj^{s} vj^{d}

Item, for makyng of ij. new awbes & ij. new amysses made of the seid xij ellys [of] braban - - - - v^{d} ob

Item, for iij. newe tukkyng gurdells - - - - ij^{d}

Item, for dyȝyng of a pece sylk - - - - - j^{d}

Item, to the moder churche of Wurcestre - - - v^{d}

Item, for beryng of the banners yn the Rogacion Dayes iij^{d}

Item, for strykyng of the churche gutters - - - ij^{d}

Item, for j. newe lampe - - - - - - - j^{d}

Item, to a frere [friar] on Ascencion day - - - vj^{d}

Item, for a corporas cace & makyng there of and, for the makyng of a nother - - - - - - - xiiij^{d}

Item, for makyng of the pascal & font tabre [taper] & wax ther to - - - - - - - - - ij^{s}

Item, for lampe oyl throȝ out the ȝer - - - - ij^{s} viij^{d}

Item, for joynyng to geders of iij. stumped torches - - ij^{d}

Item, for scouryng of the ij. basons, candelstykkys, xij. square bolls, & xiiij round bolls - - - - vj^{d}

Item, for makyng of wax before the rode at Seynts Mary & Kateryn lyȝtes - - - - - - - - xij^{s} vij^{d}

Item, for the amendyng of the cros of the Coup & gyldyng ther of, with j. ston sette ther on - - - - xvj^{d}

Item, for settyng on of the parurs of the best vestmentȝ & wasshyng of hem, & for settyng on of the blue sute & wasshyng of al other clothes - - - - - xvj^{d}

Item for makyng of ij. rochettes - - - - - viij^{d}

Item, for costes of the general dyryge[1] - - - ij^{s} v^{d} ob

[1] The commemoration of All Souls on the 2nd November.

Item, for j. lyne to the Lent cloth - - - - - - j^{d}
Item, for polusshyng & shauyng of the cros staf - - j^{d}
Item, to Rychard Batyn for wasshyng of the churche cloths - - - - - - - - - - viij^{d}
Item, for a baas of tre [wood] to sette the best cros on - vj^{d}
Summa - xxxix^{s} o$\bar{b}$.

Costes don in reparacon of John Wolf is hous[e].

In primis, for cley & sond - - - - - - xiij^{d}
Item, for iij. quarters lyme - - - - - - vij^{d} o$\bar{b}$
Item, for iij. laberers v. dayes - - - - - ij^{s} j^{d}
Item, for ij. masons j. hool Weke - - - - vj^{s} iiij^{d}
Item, for j. mason ij. dayes & di. - - - - - xv^{d}
Item, for j labourer j hool weke - - - - - iij^{s} viij^{d}
Item, for caryage of rubbele - - - - - ix^{d}
Item, for naylys & bordes to the Shop Wyndowe & ouer the Celer door - - - - - - - iij^{d} o$\bar{b}$
Item, for j. Carpenter j. day & di - - - - - vj^{d} o$\bar{b}$
Item, to ij. laborers to brake the gutters yn the stret - xvij^{d} o$\bar{b}$
Summa - xviij^{s} j^{d}
Summa totalis of the payment$\bar{z}$ - - lvij^{s} j^{d} o$\bar{b}$

So accompted to be accompted and allowed to be allowed, the procurators for the $\bar{z}$er owen to the the church & parysshons v^{li} v^{s} vj^{d} o$\bar{b}$

Whiche v^{li} v^{s} vj^{d} o$\bar{b}$ they leyn down & gothe to the makyng of the cros of syluer as sueth.

Memorandum that Richard Batyn and Robert Core procurators of this same church were begynners & doers to the makyng of a cros of syluer & over gylt in their tyme, & the benefacto$\bar{z}$ ther to ben thes as suen.

Resceytes of syllyng of Ale the same yer[e].

In primis, the seid ij procurator$\bar{z}$ bo$\bar{z}$t ale ioyntly & ther of made clerly - - - - - - - - xv^{s}
Item, William Rowe, Bruer, gaf j. dossen Ale & ther of the same procurators made clere - - - vij^{s} ix^{d} o$\bar{b}$

Item, the same William gaf yn. j. dossen Ale & ther of he made clere - - - - - - - - xviij^{s}

Item, Thomas Dene gaf yn. j. dossen Ale & ther of he made clere - - - - - - - - - vij^{s} ij^{d}

Item, the foreseid Robert Core gaf yn. j. dossen Ale & ther of he made clere - - - - - - - x^{s}

Item, the forseid Rychard Batyn gaf yn. j. dossen Ale & ther of he made clere - - - - - - xiij^{s} iiij^{d}

Summa - iij^{li} xj^{s} ij^{d} ob̄

RESCEYTES OF BEQUESTES AND GYFTES TO THE SEID CROS OF DYUERS OUT OF THIS CHURCH.

In primis, of Thomas Lumbard - - - - vj^{s} viij^{d}

Item, of William Ferror - - - - - - vj^{s} viij^{d}

Item, of Mors Whyte - - - - - - - - xx^{d}

Item, of Isabel Gyllard j. crok sold for - - - - iiij^{s} ix^{d}

Item, of Mawd hopkyn - - - - - - vj^{s} viij^{d}

Item, of dam Margaret leche - - - - - xij^{d}

Item, of William Roby - - - - - - - xij^{d}

Item, of Richard haddon. j. broke ryng of gold sold for - xv^{d}

Item, of Thomas Mede - - - - - - vj^{s} viij^{d}

Item, of Sir Rychard Brytte late parson of this churche xij^{d}

Item, of William Chester - - - - - - xiij^{s} iiij^{d}

Item, of Henry Whyte, Skynner - - - - - iiij^{d}

Item, of Thomas Cesrer - - - - - - - ij^{d}

Item, of John peyntmaker - - - - - - - xij^{d}

Summa - lij^{s} ij^{d}

ITEM, MORE GYFTES OUT OF THIS PARYSSH RESCEYUED AS SUETH.

In primis of Agnes, George Roche is Wyf - - - iij^{s} iiij^{d}

Item, of Rychard Waxmaker - - - - - - x^{d}

Summa . iiij^{s} ij^{d}

RESCEYTES OF MONY OF MEN OF THE PARYSSHE.

In primis, of the forseid Richard Batyn - - - vj^{s} viij^{d}

Item, of the forseid Robert Core - - - - vj^{s} viij^{d}

Item, of John Nancothan - - - - - vj^{s} viij^{d}
Item, of John Hanley - - - - - - vj^{s} viij^{d}
Item, of David Englond - - - - - iij^{s} iiij^{d}
Item, of William Tayllor - - - - - iij^{s} iiij^{d}
Item, of William Coke, Forbor - - - iij^{s} iiij^{d}
Item, of John Wolf, Tayllor . . . . iij^{s} iiij^{d}
Item, of Gillam Sampsom - - - - - iij^{s} iiij^{d}
Item, of Jamys Swetmane - - - - - xx^{d}
Item, of Johan Tayllor, Wydue - - - - xj^{d}

Summa . xlv^{s} xj^{d}

Summa totalis of the recsceytes viij^{li} xiij^{s} vj^{d} ob

Resceytes of broke Syluer to the cros forseid.

In primis, of Mors Whyte ij vnces iij qrs. & j ferthyng gold we$\wr$t.
Item, of Nycholas Browne j. spon weighing iij quarters of an vnce.
Item, of Alice Sylkwoman j. ryng of syluer weighing di. quart. & j. ferthyng gold we$\wr$t.
Item, of Thomas ffysher . . j. Spon weighing j. vnce
Item, of Lucie Thomas. . . . . j. vnce
Item, of Henry Chester . . . . . j. vnce
Item, of Sir Moryce, Vycary of Al hallowen, di. vnce & di. quarter
Item, of the Executor$\wr$ of Edith Blays j. spon weighing j. vnce
Item, of dame Margaret Leche di. vnce & j. ferthyng gold we$\wr$t.
Item, of Johan Hoper, Wydue . j. vnce di. & ij. peny we$\wr$t
Item, of the Churche store . . iij. quarters of an vnce

Summa xj vnces quarter, price le vnce ij^{s} iiij^{c}
Summa . . . . xxvj^{s} iij^{d}

Resceytes of other goodes as suen.

In primis, of William fferror . . . . j. torche
Item, of Thomas Lumbard . . . . . j. torche
Item, of Isabel Gyllard j. bord cloth of twylly with a table couer closed
Item, of Sir Moryce, Vycarye of al halowen . . j. rochet
Item, of John Chyke, Henry Chester is man . j. bord cloth

Item, of the Executorȝ of Edithe Blays j. corporas cace, j. couerchyf, & j. towel of twylly

The whiche goodes ben left for the churche stoore.

Summa resceyued to the cros viij^{li} xiij^{s} vj^{d} ob̄, & xj vnces quarter of broke syluer, valued at xxvj^{s} iij^{d}, with the goodes aboue wrytten.

So accompted to be accompted and allowed to be allowed the forseid Procurators owen vppon this accompte xiij^{li} xix^{s} j^{d}, whiche and euery parcel ther of stont and ys yn the forseid cros with the seid xj vnces quarter broke syluer, and Sir Thomas Jacob, parson of this churche, John Nancothan, William Tayllor, Dauid Englond, William Coke, fforbor, Gillam Sampson, John Wolf, Thomas Dene, John Hanley, Laurence Wolf, with others of the parysshe haue fully dyscharged the seid procurators of the seid some and broke syluer, whiche broke syluer is valued at the price of xxvj^{s} iij^{d}. Summa total is xv^{li} v^{s} iiij^{d}, and this accompte past be for the forseid parson and parysshons the xxvij day of Marche a fore wrytten, &c.

MEMORANDUM that the foreseid cros was justly weyed be for the forseid parson and parysshons, so he weyethe clerely and justly of clene syluer and gold, the barre of Ire withyn not weyed . . . . . xx v & xvj vnces

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The Account of the same procurators fro the 27th day March, yn the 33rd ȝer of Kyng Henry VI. (1455), vn to the 19th day of February, yn the 34th ȝer of the same King (1455-6) that is to sey not fully on hool ȝer.

The Receypts of the Rentes were near the same as in the last year, viz. . . . . xxxix^{s} iiij^{d}

and we find other receytes receyued by the seid Procurators as suen.

In primis, on Good Fryday . . . . . ix^{s} iiij^{d}

Item, on Estur day . . . . . iiij^{s} x^{d} ob̄

Item, of the parysshons to the makyng of Sir Thomas Jacob, the parson, is Surplyce . - . . . vj^{s} vj^{d}

Brass of Robert Lond,
in St. Peters Church, Bristol. 1461.

Item, of Rychard Bransby of the daunsyng money of his tyme, and David Englond beyng procurators of this church . . . . . ij^{s} iiij^{d}

Item, of Rychard Batyn, Goldsmyth, for the old cowp of copper weighing ij^{lb} & di. . . . . x^{d}

Summa . xx^{s} vij^{d}

RECEYTES FOR THE SALES OF SEGES AS SUEN.

In primis, of Robert Todde for Agnes his Wyf is sege . iiij^{d}

Item, of William Botyller, hosyer, for Isabel his Wyf is sege . . . . . iiij^{d}

Item, of Arnold Hardman for his sege & his Wyf ys . xij^{d}

Summa . xx^{d}

We presume the Danceings mentioned in the first list were got up by the churchwardens for the amusement of the young people of the parish, just as penny readings are got up now.

RESCEYTES RECEYUED TO THE WEEL[1] OF THE FORSEID CROS OF SYLUER & OUER GYLT BY THE SEID PROCURATORS AS SUEN.

In primis, of Thomas, Suffregan of the Church of al halowes of Bristowe . . . . . ij^{d}

Item, of Nicholas Long . . . . . vj^{d}

Item, of John Body, corvyser[2] . . . . . xij^{d}

Item, of Thomas Hill, lyme brenner . . . . iiij^{d}

Item, of Mr. John Payn, Vycary of Yatton . . . vj^{d}

Item, of of John Kyngston, hostler . . . . xij^{d}

Item, of Elizabeth Sharp for the soul of William Lark . xl^{d}

Item, of William Node of Congresbury . . . . iiij^{d}

Item, of Mr Robert Lond[3] . . . . . iiij^{d}

Item, of Agnes Grene . . . . . xl^{d}

[1] The making. [2] A shoemaker.

[3] He was a priest, and lies buried in St. Peter's Church in the chapel at the east end of the south aisle, where was the chantry altar of the Blessed Mary of Belhouse, of which he was, doubtless, the chaplain. His memorial brass still remains, though not *in situ*. He is represented in eucharistic vestments: viz., *albe*, *amice*, *maniple*, *stole* and *chasuble*, and he holds between his hands a chalice surmounted by a rayed host. Below the effigy is a slip of brass, inscribed: "*Hic jacet Magist' Robert' Lond Capellanus, qui obiit xxiij° die ffebruarii anno d'ni Mill'mo cccc lxi, cuius anime propicietur deus.—Amen.* (*See* PLATE XII)

Item, of Nicholas Chambreleyne . . . . . iiij^{d}
Item, of Mold Cros, Wydue . . . . . iij^{s} ij^{d}
Item, of Margaret Rowe . . . . . iiij^{d}
Item, of Margaret Westfare . . . . . iiij^{d}
Item, of Phelyp Tornor . . . . . ij^{d}
Item, of the executors of the forseid John Kyngston . vj^{s} viij^{d}
Item, of Robert, Clerk of the Church, of the syllyng of his Ale . . . . . xij^{s} iij^{d} ob̄ q^{r}
Item, of the same procurators sold the dossen Ale gyf yn by Margery Stacy, and made ther of clere . . vj^{s} xj^{d}
Item, of John Sharp the Elder, of his Son's bequest . vj^{s} viij^{d}
Item, of Christofur Patynmaker . . . . . iij^{d}
Item, of Walter Touker, peautrer . . . . . ij^{d}
Item, of Pyers Grenfeld . . . . . iiij^{d}
Item, of John Nancothan . . . . . xx^{d}
Item, of Arnold Hardman . . . . . xij^{d}
Item, of Lewys Barbor . . . . . xij^{d}

Summa lij^{s} j^{d} ob̄ quarter

Summa totalis resceytes v^{li} xiij^{s} viij^{d} ob̄ q^{r}

Item, rest of the forseid Mold Core, Wydue j. Towel of Twylly

This list is of much interest as evidence, by the smallness of some of the donations, of the desire of all classes to obtain this Silver-gilt Cross for the church.

The expenditure during this year is generally of an ordinary character, though there are a few items which may be worth notice.

Item, for viij ellys of holond cloth for the parson is Surplice . . . . . v^{s} iij^{d}
Item, for makyng of the same Surplice . . . ij^{s} ix^{d}
Item, to the moder Churche of Wurcestre . . . vj^{d}
Item, for beryng of the banners the Rogation days . j^{d}
Item, for beryng of the best cros on Corpus Christi day . ij^{d}
Item, for makyng of the font tabre & the pascal, & the iij pound tabres be for the roode . . . . . ij^{s} vij^{d}

Item, for a general Sentence vnder my lord of Wurcestre is sele . . . . . iiij^{s}

Item, for byndyng this boke . . . . . xiiij^{d}

Item, to the clerk for kepyng of the Sepulcre & for scouryng of candelstykkes and other gere, a geyn Christmas vj^{d}

Summa totalis . . xliiij^{s} v^{d}

So accompted to be accompted & allowed to be allowed the seid procurators owen to the church vppon their accompt iij^{li} ix^{s} iij^{d} ob̄ quarter, whiche goeth to the weel of the cros, and the same procurators fully discharged ther of, & so gon quyt out of their office & this accompt past be fore the forseid parson & parysshons the seid xix day of ffebruary the xxxiiij ȝer of the regne of Kyng Henry the vjth

The accompt of John Wolf and Wyllyam Sampson, procurators of the Churche of Seynt Ewens of Bristowe, fro the xx day of February the xxxiiij ȝer of Kyng Henry the vj vnto xxij day of Marche yn the xxxv ȝer of the regne of the seid Kyng, that is to sey by j. hool ȝea and odd dayes [20th Feb. 1455–6, to 22nd March, 1456–7].

There is little difference in the Receytes for Rentes, or in the amounts received for Good Fryday and Estur day.

Resceytes for Seyges.

In primis, Thomas Arnold and Alice Sylkwoman his Wyf for her segys . . . . . xij^{d}

Item, of Cristefur Patynmaker for his sege . . . viij^{d}

Summa . xx^{d}

Other resceytes as suen.

In primis, resceyued of the parysshons to the makyng of the canape that was brent . . . . . xix^{d}

And there are half a dozen other items of trifling amount.

Resceytes to the best Cros forsaid.

In primis, of Henry Ball . . . . . xvj^{d}

Item of Laurence Wolf . . . . . xl^{a}

Item, of John Atcherley of London . . . . . vl^{d}
Item, of Elizabeth Jakys . . . . . xl^{d}
Item, of John Baker dwellyng with yn William Rotur . iiij^{d}
Item, of William fforbour . . . . . xx^{d}
Summa . xiij^{s} iiij^{d}

RESCEYTES OF SYLLYNG OF ALE.

In primis, of Robert Clerk and Robert Barbor for sellyng of Ale . . . . . , . vij^{s} iij^{d} ob q^{r}
Summa . vij^{s} iij^{d} ob q^{r}
Summa iiij^{li} xviij^{s} ix^{d} q^{r} in total resceytes.

There is but little to notice in this year of the ordinary payments, but we may particularise two or three items.

In primis to Robert Clerk for clansyng of the churche a geyne Estur . . . . . vij^{d}
Item, for Corpus Christi day for the beryng of the best cros ij^{d}
Item, to Richard Bramsby for making a Bawdryk to the bell , ... vj^{d}
Item, to the costes of the general mynd . . . ij^{s} iiij^{d}
Summa . x^{s} iiij^{d} ob

OTHER PAYMENTS AS SUEN.

In primis, payed to George Roche yn party of payment of vj^{li} viij^{s} for the cros leyd yn mortgage for the seid sum iij^{li} vj^{s} viij^{d}

COSTES OF REPARACONS AS SUEN.

We need mention only one item :

In primis, payed for Souder to the gutter partable between the Church & Seynt John ys Chapel for the Churches part . . . . . x^{d} ob

This item, shews that the Chapel was distinct from the Church, and was kept in repair by the fraternity.

Summa totalis . iiij^{li} ix^{d}

So accompted to be accompted & allowed to be allowed the seid procurators owen vppon her accompt xvj^{s} ix^{d} which thei leyn down & so gon quyte out of her office & these accomptes past

be for the for seid parson of the seid churche & parysshons, the seid xxij day of Marche the xxxv ȝer of Kyng Henry the vj.

Memorandum that the same procuraturs hau left of the church is Stoor yn the handes of Richard Waxmaker x^{li} iij quarters Wax.

The Accomptes of Thomas Dene and William Forbour, procurators of the Churche of Seynt Ewens of Bristowe, fro the xxij day of Marche yn the xxxv ȝer of Kyng Henry the vj (1456-7) vn to the xxj day of Marche yn the xxxvj ȝer of the seid regne (1457-8) that ys to sey by on hool ȝer.

The "Receytes of the Rentes" are increased by the amount of 6^s 8^d which had arisen from the receipt of rent for premises in Myghhel hyll whiche hath ben be hynd vn payed xij ȝyeys & odde.

The Receytes on Good Friday and Estur day are much as before, but an item is added as received of Thomas Dene forseid for old stuff of vestymentes vj^s $viij^d$ Under other receipts we find an item "j pan and j potager sold to Cristofur Patynmaker for iij^s $iiij^d$," and

Item, rest of John Wolf and William Sampson ther precessors xvj^s ix^d

Resceytes to the weel of the forseid cros.

In primis, of Robert Clerk and David fforbour, for sylyng of their Ale . . . . . xiij^s viij^d ob. q^r

Item, of Phelyp Mede and William Reynds, executors of Margaret Mede . . . . . vj^s viij^d

Item, of George Roche, Marchant . . . iij^s iiij^d

Item, of Thomas Dene is brother j. bȝ Whete which was sold for . . . . . viij^d

Summa . xxiiij^s iiij^d ob. q^r

There is nothing further under receipts which require remark.

The receipts upon the whole amounted to - - v^{li} xj^s q^r

Payments payed by the seid procurators as suen.

In primis, to Robert Clerk for scouryng of the Candelstykkys, lampes, & kepyng of the Sepulcre - - xj^d

Item, for an hengyng lok to the churche hey dore - - ij^{d}
Item, for marbyl & other colors to the pelers [pillars] of the churche, and wasshyng of the same - - - vj^{d}
Item, a carpynter for the amendyng of the paal yn the Churche hey, and for lokys, twystes, & the groundsel xx^{d} ob
Item, for lede; sonde, & castyng of lede for paal - - ij^{s}
Item, to George Roche in ful payment for the cros - iij^{li} xvj^{s}
Item, for condels & bowes a geyne Cristesmas - - iiij^{d}
Item, to Rychard Kayton to be with us of counsayl for the takyng of a pece wax for a distres out of Geffrey Gryffythe is hous, as for the x^{s} goyng out ȝerly of the same hous - - - - - - - - - xx^{d}
Item, for the clansyng of the gutters of the churche whan the grete snowe was - - - - - - - ij^{d}

Summa iiij^{li} xiiij^{s} vj^{d}

Adding to a further expenditure for reparations of xxiij^{s} the sum total of the expenditure for the year amounts to the sum of iiij^{li} xvj^{s} v^{d}

So accompted to be accompted and allowed to be allowed the seid procurators owen vppon their accompt xiij^{s} vij^{s} quarter whiche they leyn down & so gon quyt out their office and the accomptes past be fore the forseid parson of this churche & the parysshons the xxiij day of Marche yn the xxxvj ȝer forseid.

And as to the forseid xiiij^{s}vij^{d} quarter, whiche as hyt ys forseid leid downe the seid procurators at the prayer of the seid parson & parysshons bin taken vppon hem their seid office as for the ȝer suyng & to satyfie the same xiiij^{s} vij^{d} quarter at al tymes to the churche is behoue &c.

MEMORANDUM that the forseid x^{li} iij quarters Wax resteth & is ȝet yn the hondes of the afor named Richard Waxmaker, &c.

The accounts of Thomas Dene and William Forbour, procurators of this Church of Seynt Ewens is, Bristowe, that is to sey by on hoole ȝere fro xxiij day of March yn the xxxvj ȝer of Kyng Henry vj vnto the xx day of March yn the ȝer next suyng [23rd March, 1457-8, to 20th March, 1458-9.]

These Accounts shew but little change from the last. We find, however, one or two items worthy of notice, viz.,

Resceytes for buryenges.

In primis, of the executors of Sir John Gower, the Tayllors prest, for his buryeng without the entrecloce dore as one goeth yn to Seynt John is Chapel—one Surplice & one portues noted, and a super altar. And among other receipts we find that Richard Waxmaker has returned into the Store the x^li & iij quarters of wax mentioned, ante, as in his hands, and credit is given for one torch received for the soul of Nycholas Stone.

In the payments there is nothing special requiring notice.

The acquittance is given in the usual form as before.

The same procurators continued in Office another year, viz., from xx day of March yn the xxxvij ȝer of Kyng Henry vj vn to the xx day Marche yn the ȝer then next seuyn [20 March, 1458-9, to 20 March, 1459-60.] We find as under :—

Resceytes for buryenges & legacies

In primis, of Elizabeth Jakys executrice of the testament of Sir Thomas Jacob, late parson of the seid Church, for his sepulcre to ben had there . . . . . vj^s viij^d

Item, more of the seid Elizabeth for the same Sir Thomas Jabob is soul . . . . . xxij^d

Summa . viij^s vj^d

Other receytes as suen.

In primis, Syr Thomas Seward, parson this ȝer of this churche for his part of the gutter be twen the chauncel and the churche . . . . . viij^d

Item, of Robert Clerk of the syllyng of his ale ij tymes to the makyng of the entre cloce . . vij^s vj^d ob.

Item, of Robert Barbor, of syllyng of his ale to the makyng of the same entre cloce . . . . iij^s vj^d

Item, of Wyndryk Tayllor, for the makyng of the same entre cloce . . . . . xij^l

Summa . xij^s vj^d ob.

Sum Total of Receytes . . . . iij^li x iiij ob.

PAYMENTS PAYED BY THE SAME PROCURATORS.

There is little to notice under this head. We may mention the following :—

Item, for settyng on of the parurs to ij awbys and to ij amyses . . . . . ij^{d}

Item, for j matte for the long sege that stent[1] voyde . iiij^{d} ob

Item, for boghes and Condells a geyns Cristmas . . viij^{d}

Item, to a plasterer to amend a defect ouer the Vestrye . ij^{d} ob

Item, for scouryng of the lampes condelstykkes and the bellys a geyne cristmas . . . . . x^{d}

Item, for xvij quayers Wrytten towards a legend fro Advent vn tyl Estur . . . . . iij^{s} iiij^{d}

Summa . xlvj^{s} ix^{d}

Item, for makyng of the entre cloce be nethe next to the font, that is to sey hond and tymbre . . . . . ix^{s}

There is another account of charges for reparations don on the gutter betwen the churche forseid and Seynt John is Chapel there.

Summa totalis . v^{li} iij^{s} iiij^{d} ob

So accompted to be accompted and allowed to be allowed the parson and parysshons of the forseyd churche owen vn to the seid procurators vppon this present accompt xxxiij^{s}, of whiche xxxiij^{s} the same procurators owen to the seid parson and parysshons of that accompt past the ij ȝerys next before this ȝer as hyt appereth yn the fote of the same accompt xxix^{s} ix^{d} quarter, whiche discompted the same parson and parysshons owen ȝet to the same procurators iij^{s} ij^{d} ob quarter.

rest yn the box v. half pens and j. ferthyng of Sylver.

The accomptes of William Tayllor and Richard Bransby procurators of this churche of Seynt Ewens of Bristowe, fro the xx dey of Marche yn the xxxviij ȝer of Kyng Henry the vj vnto the xx day ef March in the ȝer than next and ymmedyatly suyng [20 March, 1459-60, to 20 March, 1460-1.]

[1] Halliwell gives 'stent' as a portion or part, but here it means 'stood.'

RESCEYTES UNDER THE HEAD OF LEGACIES AND BERYENGES AND LONE OF THE BEST CROS.

In primis, Agnes Burgeys for the best cros to hyr moder is buryeng . . . . . ij^{d}

Item, of Richard Batyn, Goldsmyth, for his Wyf is buryeng withyn the Churche . . . . . iiij^{s}

Item, of the same Richard iiij stones of syluer and ouer gylt, with j. couerchyf to serue the best coup for pryncepal dayes.

Item, of Thomas Phelyp, Barbor, for the best cros to his Wyf is buryeng - - - - : - - iiij^{d}

Item, of Sir Walter Salcome, a pece of newe lynen cloth for a corporace . . . . . .

Item, of Elizabeth Jakys iij virgates iij quarters of newe lynen cloth for a Auter cloth . . . . . .

Item, of the executors of Thomas Spenser j torche, j towel of playn cloth . . . . . .

Summa iiij^{s} vj,^{d} iiij stones syluer and oner gylt., j. couerchyf, j pece of newe lynen cloth, and j. torche, j. towel of playn cloth.

UNDER THE HEAD OF PAYMENTS WE MAY NOTICE THE FOLLOWING:

Item, for purpal sylk to the couerchyf gyf yn by Richard Batyn as hyt is a for seid for the best coupe and the iiij stones of Syluer ouer gylt and the makyng thereof xj^{d}

"MEMORANDUM.—that the seid procurators receyued of Thomas Wallshe, Mayster of the Tayllo ȝs of Bristowe, for and yn name of al the brethers and susters of the fraternyte of Seynt Joħn Baptist, founded withyn this forseid churche as for the costes of reparacions of the half part of the gutter appertaynyng vn to the chappell of Seynt Joħn of the seid ffraternite, whiche costes of reparacions of the seid half part the seid procurators and parysshons hau born the charge vn to the gret hurt of the seid churche vpon whiche there fel varyaunce, and to put this variance a part, and to esthue the lawe, the seid Mayster, by thassent of Joħn ffelton, and Thomas Nede, Wardeyns of the seid craft, Joħn Nancothan, Dauid Englond, Thomas Staplehyll, Thomas Phelyp, and al others yn their common hall assembleed the xviij day of Novembre yn the xxxix ȝer of the seid Kyng aggreed to pay xviij^{s} for their seid half part, payed by the procurators of the next ȝer befor this, whiche Mayster, Wardeyns, & al the seid craft hool graunten to pay & bere fro her hens forward ȝerly & for ever more the costes of al manner of reparations apperteynyng to the half part of reparacions yn eny wyse of the seid half part."

It will be observed among the receipts for this year that the procurators bring to account the repayment of the sum of 18^{s}, less 2^{d} expended.

Item, for blessyng of iij auter cloths and ij corporases . ij^{d}
Item, for iij ellys of lynen cloth to the clerk is surplyce . xviij^{d}
Item, to the Master of the Craft for seid at the resceyt of the seid xviij^{s} expended . . . . . ij^{d}
The total sum of all the receytes for this year was iij^{li} xiiij^{s} iij^{d}
and the total of the payments was . . xxxij^{s} vj^{d} ob̄

Deduct unpaid by Thomas Dene . . . . vj^{d}

xlj^{s} ij^{d} ob̄

So accompted to be accomped and allowed to be allowed the seid procurators owed to the seid parson and parysshons vppon thes present accomptes xlj^{s} ij^{d} ob̄. whiche thei leyn downe and so gon clerly out of their offices as for this ȝere and thes accomptes passed be fore the same parson and parysshons the day and ȝere a for seid.

So there is in the Box xlj^{s} vj^{d} clere of this ȝere.

Item, Thomas Deen owed vj^{d} be hynd of hys rent of this present accompt be cause he was emonges other of the town, with our Souveraigne Lord Kyng Edward the iiij^{the} Kyng of Inglond and of ffrance and Lord of Ireland.

From this it would appear that the inhabitants of Bristol, or at least the parishioners of St. Ewen's, were favourable to the Yorkist cause. Edward had been elected King by the nobles and populace of London on the 4th March, and his accession to the crown is reckoned from that day, though he was only formally proclaimed on the day following, and he could scarcely be said to be firmly seated on the throne until the battle of Touton, on the 20th of the same month.

In the following year (1st Edward IV.) Piers Grenfeld and Wendryk Taylor, procurators. Thomas Dene, Taylor, paid his rent of assise of sixpence still in arrear, in the circumstances stated above, for the house in which he dwelt; as did William Brydde, beyng behynd when William Taylor and Richard Bransby were procurators of the seid church yn the xxxviij ȝer of Kyng Henry the vjth, yn dede and not of ryȝt, as hyt appereth yn this boke vppon ther accomptes.

In the accounts for this year is an item for wesshyng of the churche poynorn̄[1] ageyns King Edward the iiij^{the} coming iiij^{d} ob

This is the only notice we can trace in these accounts of the visit of the King to Bristol.

In the ijnd year of King Edward IV. David Englond and Pyers Grenfeld beyng procurators.

Item, of the parysshons and others to the byeng of j. peyr of processyoners of laton[2] . . . . . iij^{s} iiij^{d}

Item, paid for the peyr of processioners of laton . . ij^{s} ij^{d}

Item, j. Sterre of laton . . . . . ij^{s} x^{d}

Item, to Roger Kemys and Richard Kayton men of lawe to be with us of counsayl a geyns John Sharp and Geffrey Gryffthe for our rentes by them withdrawen fro the churche at dyuers tymes . . . . viij^{s} v^{d} o^{b}

Item, to the seid Roger Kemys fee for the forseid cause iij^{s} iiij^{d}

Memorandum.—that there come yn this ȝere yn to this church ij. clothes steyned of purpul color, the crucifixe, [with] Mary and John, poudred with rosys and floures, that is to sey the reredoce and the frontel with the ij curtyns of the same work, whiche were John Sharp is, &c., for the hygh auter.

Here follows a long account of the proceedings in the action against John Sharp, in which the procurators were successful, and in the following year the rent is brought into account.

In the third year of King Edward IV. Thomas Dene and Rychard Bransby being procurators, a suit in Chancery was commenced by Thomas Syward, parson of St. Ewen's, and Thomas Dene, probably the person mentioned above, and Rychard Branesby, procurators, against John Sharp, to recover a rent of assise of 30s., withheld from the church by the said John, for premises in

[1] This word is very obscure. "Portances" is sometimes used for appurtenances. This may mean portances, things belonging to the church; or it may be pauement, pavement.

[2] Perhaps lanterns to contain the lights carried in processions, or processional candlesticks.

Old Corn Street, which, eventually, the parson and proctors recovered. The Bill of Costs of this action is a very curious document, and a good example of a practice lasting down to our own time, shewing that little business could be done without eating and drinking over it. Every parish account shews evidence of this custom. To meet the costes a sum of iij^{li} v^{s} ix^{d} ob$^{\bar{}}$ q^{r} was withdrawn from the Treasure Chest of the Church, which was expendeth as followeth :

COSTES IN THE SAID ACTION.

In primis, to Roger Kemys, our man of lawe, at dyuers dyners and dyuers drynkynges at wyne to solycyte our seid sute . . . . . iiij^{s} j^{d}

Item, for ij. botels malvesye to the seid Roger Kemys ys Wyf . . . . . viij^{d}

Item, to the same Roger Kemys to sue the dedimus potestatem . . . . . vij^{s} ij^{d}

Item, to William Lewellyn, the same Roger ys clerk, our solicitor . . . . . xx^{d}

Item, to the seid Roger Kemys another tyme . . xl^{d}

Item, to Edward Basyng Styward, vn to the lady pryoresse of Myghhel Kyngton [going] to be with vs of councel, and to be mene vn to the seid lady to haue certeyn euydences, declaryng our tytle . . xl^{d}

Item, to the same Edwardes man for his costes to bryng the same euydentes to Bristowe at our desyre and prayer . . . . . xj^{d} ob$^{\bar{}}$

Item, to a dyner to the seid Roger Kemys what tyme he brought down the furst dedimus potestatem . ij^{s} ij^{d} ob$^{\bar{}}$

Item, for a dyner had to the seid Roger and others the fryday the morn vppon Myghelmas, a day lymyted for the same Wryt . . . . . iij^{s} vj^{d}

Item, to the same Roger the day that this dedimus potestatem was executed . , ... vj^{s} viij^{d}

Item, to the same Roger for the prorogyng and getyng of a newe dedimus potestatem . . . . . ij^{s} ij^{d}

Item, for a potel Wyn to our Mr Thomas Yong[1] . . iiij^{d}

Item, to the seid Roger Kemys for hys dyner and his costes had the inqu[2] vppon Seynt Thomas is day the Apostol prefixed for hym . . . . . xxj^{d}

Item, payed vn to on Richard Padworth, our Mr Thomas Yong is Clerk, for the Wrytyng of the Indenture be twen John Sharp and vs of and vpon the award made and passed by our seid Mr John Shypward, Mayr of Bristowe, our seid Mr Thomas Yong, William Canynges and Roger Kemys, by virtue and authorite of the seid dedimus potestatem to vs adjugged as for our rent of assise of xxx^{s} afore specyfyed . . . xx grote yn grotes nombred

Item, to Thomas Oseney, town Clerk, for Wax to the same Indenturs . . . . . ob̄

Item, to Thomas Bryd, baylyf, Croud[3] afore named for his fees of our seid assise . . . . . ij^{s}

Item, to the afornamed Thomas Oseney, town Clerk, for his fees of our seid assise . . . . . iiij^{s}

Item, to the seid John Sharp accordyng to the seid awarde . . . . . xxix^{s} viij^{d}

Item, to the forseid Thomas Dene, one of our procurators, for his costes to London to sue the Wrytte sub pena a geyns the a foreseid John Sharp.

Summa . v^{li} iiij^{s} ij^{d} ob̄

Summa totalis paid . vj^{li} vj^{s} v^{d}

The usual acquittance is given.

[1] Mr. Thomas Yong, mentioned in the text, was a native of Bristol. His father, of the same name, was mayor of the city in 1408, 1412 and 1420, and died in 1427-8. He was the eldest son, and was a barrister of the Middle Temp'e. In 1463 he was appointed Recorder of this city, and on the 7th Nov. in the same year, was made a Serjeant-at-Law. Very soon afterwards he was made one of the Justices of the Common Pleas, and the following day one of the King's Serjeants. We have a glimpse of him as one of the King's Serjeants in a memorandum in connection with this action against John Sharp, dated 2nd January, 1463-4, in which is written: "come vp our seid Mr. Thomas Yong, arrayed yn a long blue gowne, vngurd, with a scarlet hode vnrolled, and one standyng Roon [? round] cap of scarlet, as the custom is for Sergeants to go." He died in 1476. We shall have something more to say of him hereafter.

[2] *i.e.* inquest.

[3] Coroner? sometimes called "crowner."

The accomptes of Syr Thomas Syward,[1] parson of the churche of Seynt Ewens of Bristowe, Thomas Dene and Rychard Bransby, procurators of the same Church, fro the xxix day of marche yn the iiij ȝer of kyng Edward the iiij^{the} vn to the xxvj day of Marche yn the ȝer than next suyng, that is to sey on ȝer.

The Rents received this year amount to . . iiij^{li} xxij^{d}

RESCEYTES TO THE MAKYNG OF THE CHURCH HEY WAL AS SUEN.

In primis, of the forseid Thomas Dene for old tymbre and paal of the seid church hey . . . . . xx^{d}

Item, of John Wyne for a parcel of Stonys left of the Church Wal . . . . . vj^{d}

Item, of John Aprene for an old cofur without lok and key, gyffen yn by William Prior, fforbor, as for hys buryeng yn this churche hey this ȝer . . . viij^{d}

Item, of dyuers of this paryssh, and of others, of the dossen ale gyffen yn by Henry Chester, and of the dossen Ale gyffen yn by herry Ball, and of ale boȝt by the seid procurators . . . . . ix^{s} ob

Item, of dyvers of the same paryssh to the makyng of the seid Wall, yn mony . . . . . x^{s} iij^{d}

Item of our seid parson of this church to the same Wall iij^{s}

Item, of John Nancothan of old daunsyng money left yn his doghter's handes . . . . . x^{s} j^{d}

Item, of daunsyng mony our dedication day this ȝer . iij^{s} x^{d}

Summa . xxxix^{s} ob

OTHER RECEYTES AS SUEN.

In primis, of Henry Chester for his fader is buryeng j couple of condelstykkes.

Item, of John Wolf for his fader and moder buryeng for wast of torches . . . . . viij^{d} ob.

[1] Why the Rector was made a party to this particular account we are unable to conjecture. He has not been found in that position before nor after.

Paymentes payed by the seid parson and procuratoȝ as suen.

In primis, to Rychard Batyn, Goldsmythe, for the amendyng of the best cros of syluer . . . . . xx^{d}

Item, for a caas of tre (wood) to the sarue and kepe the same best cros . . . . . iij^{s}

Item, for kepyng of the sepulcre and scourynges and other costes a geyne Estur - - - - - xiij^{d}

Item, for beryng of the banners yn the procession dayes

Item, for the costes of the dyner on Corpus Christi day . xv^{d} ob

Item, for half ele of sylk to the canapye . . . xvj^{d}

Item, for j. verge of blak bokeram to lyne the same canapye v^{d} ob

Item, Rychard Bransby gaf the frenge thereto

Item, Isabel Nancothan gaf the makyng thereof.

Item, cost of the general mynd . . . . . iij^{s} ix^{d}

Item, payed to John Sharp . . . . . xxviij^{s} viij^{d}

Item, for coueryng the ffont, and for lok and key to the same . . . . . ij^{s} ij^{d}

Item, for blanket to the caas of the best cros . . . vj^{d}

Item, for the ȝate of the Church hay . . . . iiij^{s}

Item, for ho kys and twystes to the same ȝate . xiiij^{d} ob

Item, for gemows[1] to the caas of the best cros . . viij^{d}

Item, for skynns to the same caas . . . . viij^{d}

Sum of the payments altogether iij^{li} ix^{s} vij^{d} ob

Costes of the Churche hay Wall.

In primis, for xiiij tons Wall stone . . . . v^{s} vj^{d}

Item, for caryeng of the same . . . . . ij^{s} iiij^{d}

Item, to John Bryd, quarre man, for copyng stonys and caryage fro Dondray vn to Redclyf churche ȝerd of Bristowe . . . . . xij^{s} v^{d}

Item, for caryeng of the same stonys from Redclyf to our churche . . . . . xd

Item, to William Legatt, mason, for xj dayes . . vj^{s} iij^{d}

Item, to Brystelton, mason, for viij & di. . iiij^{s} vij^{d} ob

Item, to Cornell, mason, vj dayes & di. . iij^{s} vj^{d} ob

[1] From gemmels = a pair of hinges.

Item, to a laborer xj dayes . . . . iij^{s} viij^{d}
Item, for halyng a way of stonys and rubbel . . . viij^{d}
Item, for lyme . . . . . iij^{s} ij^{d} ob
Item, Robert Dasshell for pauyng stone yn payment of j. lode . . . . . xiiij^{d}
Item, for halyng of pauyng ston gyf by Thomas Hastynges ij^{d} ob
Item, for j. dossen ale . . . . . xiij^{d}
Summa . xlvj^{s} vj^{d}

COSTES DON VPPON AND OF OUR ASSISE TAKEN A GEYNS SHARP.

In primis, to vij men of the Inquest to make syght of our ground, for their dyner - - - - - xl^{d}
Item, to the hool inquest, and our Counsel the day of our Assise passyng with vs by assent and gaf vs our xxx^{s} rent assise, for their dyner and costes - xij^{s} iij^{d} ob
Item, to Roger Kemys, our man of lawe, the daye of our assise - - - - - - - - - - vj^{s} viij^{d}
Item, to Thomas Yong, Recorder, and to the seid Roger Kemys yn Wyne and yn fruyt - - - - xiij^{d}
Item, William Lewellyn, the same Roger Kemys ys clerc xx^{d}
Item, to Rychard Padworth, the seid Thomas Yong is Clerc, for the Wrytyng and engrosyng of our mater of assise . . . . . xiij^{s} iiij^{d}
Item, to the same Rychard yn Wyne and fruyt - - iiij^{d} ob
Item, for Wax, and a box to the mayre is seel - - ij^{d} ob
Item, to Thomas Oseney, town Clerc, yn party of payment of his dette . . . . . iiij^{s}
Item, to Roger Kemys forseid, for mony left due to Mr. Pygot of our counsel - . - - - - vj^{s} viij^{d}
Item, for j. couple capons, and ij couple Chykens, and Wyne to the seid Thomas Yong, and Roger Kemys xix^{d} ob
Summa - l^{s} iij^{d}

These are expenses supplementary to those charged ante in connection with the action whereby the Parish recovered a rent of assise of 30^{s} per annum from John Sharp.

The usual formal acquittance is given at the end of the year.

The Accomptes of John Wolf and of Thomas George procurators of the Church of Seynt Ewens of Bristowe as for half ȝer, whiche Thomas George departed to London and dyscharged hym of his seid Office, and William Sampson was chosen yn hys stead and accompten fro the xxvj day of Marche yn the v ȝer of Kyng Edward the iiij^{the} vn to the xix day of Marche yn the ȝer then next suyng.

The Resceytes of Rents in this year amounted to - iij^{li} xix^{s} x^{d}
The Receytes on good ffryday and Estur day - - v^{s} viij^{d} ob̄
The Resceytes for segys - - - - - - iij^{s} ij^{d}

Among other receipts we find the following items—

Item, of Agnes Nancothan for hyr bequest to the Church xl^{d}
Item, of Thomas Dene, Master of the craft, for costes of the reparacion of the gutter partable be twen vs and the fraternyte of Seynt John Baptist - - - viij^{s}
Item, of Rychard Batyne to the costes of clansyng of the gcut[1] betwen hym and John Wolf forseid - - v^{d}
Sum total of the Recepts . . . v^{li} xj^{d} ob̄

Among the payments we notice the following—

Item, to the Waxmaker for the pascal font tabre, and other lyghtes this ȝer - - - - - ix^{s} x^{d} ob̄
Item, for amendyng of the best condelstykkys - - iiij^{d}
Item, to Thomas Oseney, Townclerk, for the engrosyng of our evydences and enrollyng of the same - - vij^{s}
Item, to John Sharp for half ȝer rent, which deyed the vj day of Jully in this present ȝer - - · xiiij^{s} iiij^{d}
Item, to Elizabeth hys Wyf at the resceyt of xv^{s} as for Myȝchmas and crystmas in this present ȝer, at ayther viij^{d} of our gentlenes - - - . - . xvj^{d}

So accompted to be accompted and allowed to be allowed the seid procurators, owen vn to the seid parson and paryssons xxxv^{s} v^{d} ob̄. which they ley down at ther present accompt and so gon qwyte out of ther seid offices.

[1] A gateway bridge over a water-course; a drain *Warw.* Halliwell.

At the end of the account occurs this:

M^d that John Sharp decesed the vj day of Juyl yn the ȝer of our lord m l c iiij lx & v, & yn the v ȝer of Kyng Edward the iiij^the, & at Myȝelmus than next suyng Elizabeth Sharp hys wyf payed to the seid procurators as tenant vij^s vj^d, and so quarterly & ȝerly & for euermore, accordyng to the forseyd award, etc.

The accompt of John Brydde and John Gryffythe procurators and accompten fro the xix day of Marche in the vj ȝere of Kyng Edw. the iiij^th vn to the xxvij day of February in the ȝer than next suyng [19th March, 1465-6 to 27th Feb. 1466-7.]

RESCEYTES OF RENTES.

The Receipts continued much as before and amounted to the sum of - - - - - - - - iiij^li xix^s x^d

Resceytes on Good ffriday and Estur day - - - ix^s

RESCEYTES OF SAAL OF SEGYS AND OTHERS.

In primis, of Robert Blower, Goldsmyth, for his Sege and hys wyf ys - - - - - - - - - xvj^d

Item, of dyuers of the paryssh for Wax condels - - vj^d

Item, of Rychard Batyn, Goldsmyth, for j. parcel of Stonys iiij^d

Summa - ij^s ij^d

RESCEYTES TO THE MAKYNG OF THE INSENSOR OF SYLUER AND SAAL OF ALYS, GYF YN AS SUEN:—

In primis, of Johan Englond and Alyce Gryffyth clere - xxv^s

Item, of Johan Taylor and Margaret Wolf clere - - xx^s

Item, of Mold Core and Elyn Wyndryk clere - xxv^s ij^d ob̄

Item, of the same Mold and Elyn di. vnce and di. quarter of broke syluer price - - - - - - xxj^d q^r

Item, of Mold Bere and Johan Stacy clere - - - xiij^s

Item, of John Nancothan in mony - - - - xij^d

Item, of Thomas Phelyp, Barbour - - - - iiij^d

Item, of Robert Hynd for the weelfare of his Wyf ys moder - - - - - - - - - iiij^d

Summa - iiij^li vj^s xij^d ob̄ q^r

Other resceyts to the same Insensor as suen.

In primis, of Rychard Batyn, Goldsmyth . ij vnces Syluer
Item, of Robert Hynde, Goldsmyth . . j vnce Syluer
Item, of Alice Bransby j. ryng of Syluer gilt . . vd ob

Summa iij vnces broke Syluer and vd ob

Resceytes to the pauyng of the Churche hey.

In primis, of John Nancothan . . . . . xijd
Item, of Robert Core . . . . . vjd ob
Item, of the lyme brenner . . . . . ijd

Summa . xxd ob

Sum total of all receyptes viijli xixs vjd, iij vnces syluer, and vd ob for the seid ryng.

Paymentes payed by the seyd procurators as suen.

In primis, for the pascal and font tabre . . xixd ob
Item, for kepyng of the sepulcre . . . . iijd
Item, for beryng of the banners . . . . . ijd
Item, for j. vrthen potte . . . . . ob
Item, to the moder churche . . . . . vjd
Item, for beryng of the cros on Corpus Christi day and costes the same day . . . . . xvd
Item, to the parson . . . . . xvijd
Item, to Thomas Oseney, town clerc, for the wrytyng of the awarde, vnder the mayr is sele, be twen vs and Geffrey Gryffyth . . . . . ijs viijd
Item, for j. cofur to the torches with lok and key . ijs viijd
Item, for ij lokys and ij peyr gemens[2] to the vtter entre cloce . . . . . xiijd
Item, for jli condels . . . . . ijd
Item, for wasshyng of the Church cloths . . . xixd
Item, for j. lampe and lampe oyl . . . . . vjd ob
Item, to the clerk for scouryng a geyne Crystmas . iiijd
Item, to a plomer for soudyng and soudour [solder] of the Churche gutter . . . . . vd
Item, for makyng of wax this ȝere . . . . iijs ixd
Item, for costes of the general mynd . . . . iijs vijd

[2] From gemmels = a pair of hinges.

Item, j frogge lokke to the post at the dore towardes Brod stret . . . . . ijd

Summa . xxijs jd ob

PAYMENTES TO THE INCENSOUR MADE OF SYLUER.

In primis, payed for xxx vnces broke syluer price the vnce ijs xd

Summa . iijli xvs

Item for gyldyng and makyng of the same . . xxxiijs iiijd

Summa . vli viijs iiijd

COSTES OF PAUYNG OF THE CHURCHE HEY.

In primis, for iiij lode pauyng stone . . . vijs vjd

Item, to j. mason xij dayes and di. . . . vjs viijd ob

Item, to j. laborer j day and di. . . . . vjd ob

Item, for ij wey lyme . . . . . ijs vjd ob

Item, for caryeng a wey of the rubbel . . . . xd

Summa . xxiijs iijd ob

OTHER ALLOWANCES AS FOLLOWEN :

In primis, at the resceyt of xxxs of Elizabeth Sharp was allowed by the aggreement of the parson and paryssh-ons and of their gentlenes . . . . . ijs viijd

Item, at the resceyt of xs of Geffrey Gryffyth was allowed of iiijd

Item, at the resceyt of xxxiijs iiijd of John Wolf was allowed of . . . . . iijd

Summa . iijs iijd

Sum total of all payments . vijli xvijs

Memdm that Pyers Grenfeld oweth for this ȝer . . iijs

Item, John Estmund . . . . xijd

So accompted to be accompted and allowed to be allowed the seid procurators owen to the parson and parysshons vppon this their present accompt xxijs iiijd qr whiche they leyn down and so gon out of there offices.

Memdm that there ys yn the purse of the churche store iijli vs vijd ob qr

Memdm that yn this ȝer the Incensour of Syluer forseyd was made and ther for payed complet.

REFUGEE SETTLEMENTS AT BRISTOL.

By S. W. KERSHAW, M.A., F.S.A.
(Hon. Member Société des Antiquaires de Picardie.)

It is a well known fact that the Revocation of the Edict of Nantes in 1685 drove several families of high and low degree to our shores.

Canterbury, Southampton, and Norwich, were some of the principal "cities of refuge" where those who fled from France had established themselves, and to this day, traces are left in all these towns of a distinct foreign colony.

In the West of England, Barnstaple, Exeter and Plymouth, became the English homes of the French Protestants, and several documentary annals in our public libraries and municipal archives attest this fact.

The landing of William of Orange in 1688, so soon after the date of the Edict of Revocation of Louis XIV., without doubt strengthened the numbers and causes of the refugees, many officers that had been in his service claiming foreign lineage. In Bristol, we learn that a colony was formed, chiefly of those who had fled from Western France, and in 1687 Bishop Trelawney, on their arrival, granted them, with the assent of the Mayor and corporation, the use of the chapel in St. Mark's, or Gaunt's, Hospital, on College Green. This chapel, lately restored in such good taste, is one of the historical gems of ancient Bristol.

Even before the great exodus from France in 1685, contributions or "briefs" were issued by Royal order for the relief of the distressed French, and this movement had the support of several bishops of the western See, that of the well known Bishop Ken being most conspicuous. So earnest was he to alleviate the wants of the refugee exiles, that though several of the clergy refused to preach in aid of the general contribution for the Royal Bounty fund, Ken, when Whitehall preacher, was alone persistent in his resolve to plead their cause, which he did most successfully.

In his life, by the late Dean Plumptre, of Wells, are related many instances of his compassion for, and relief of, the "strangers" as so called.

Many of those who arrived were skilled artizans, or workers in some industry, and it is almost needless to point out there would be some jealousy on the part of the natives to encroachment by foreign labour. Bristol had long been famous for its guilds and fraternities, and it is therefore with the greater satisfaction that we read of more than one French protestant merchant being admitted into the freedom of the city. The improvements introduced by the craftesmen from abroad, in their various callings, seem to have resulted in a better understanding between them and the natives. About the year 1726, is to be recorded, the change of the place of worship by the refugees, for at that date, or soon after, the Corporation resumed their use of St. Mark's Chapel, but allowed the French to build on ground close by in Orchard Street, where their congregation existed till its diminution in 1825, when it was finally dissolved. Thus, for a period of nearly 150 years, can be traced the continuance of a foreign protestant service in Bristol, and a regular succession of ministers.

In its short annals is to be remarked the aid of the English Church in assisting their work, and with this the names of Archbishop Sancroft, Bishops Ken and Trelawney are asssociated, and still more so in history as in the roll of the famous "Seven Bishops."

The Registers of the Bristol church, similarly with other alien congregations, were deposited in 1837 at the Registrar General's office, Somerset House; they date from 1637-1801, and include baptisms, marriages, and burials. The names of several of the pastors, and the occupation of others, entered in these books are usually described, thus forming a valuable key to the kind of employments, which were mostly of the humbler class. The burials generally took place in St. Philip's churchyard; some at St. Michael's, and a few in the Mayor's, or Gaunt's, Chapel, the last recorded entry being that of the Rev. Francis de Soyres, who died 15th February, 1801.

National and private archives are not wanting to illustrate the history and existence of this foreign congregation. In the Tanner MSS., Bodleian Library (vol. xxxix. fo. 32), is a document by Bishop Trelawney "recommending subscriptions for the support of the French Protestant ministers to perform divine service for the refugees in Bristol" the same is dated from the Palace at Bristol, and mentions the names of MM. Descariac and Tinel, two ministers who had informed the bishop of the need of support. In the Lambeth MSS. No. 1122, Monsieur Gautier, of the French church, Bristol, writes to Mr. Majendie to propose, in 1762, a National Synod of French Protestants. Mr. Majendie was for many years in close correspondence with Archbishop Secker on all matters affecting the foreign churches, especially as to their being Conforming or Non-conforming in their policy. Bristol being one of the "Conforming" churches, was under the rule of, and adopted the tenets of, Episcopal authority, and the congregations complying with this condition, were generally better able to maintain their services and extend their influence. In the Record Office, London, will probably be found among the naturalization Lists of Foreigners, some who had settled here, while the parish church registers of our city might very likely give names of those who had inter-married with English residents.

It is a fact to be noted that our churches had shared in contributing towards the relief of the strangers when England was foremost in her good work of assistance. From some of the Bristol refugees may be selected names that have become famous, and in that of the Rev. Charles Peter Layard, who in 1800 was appointed Dean, may be traced his illustrious grandson, Sir Henry Austen Layard, G.C.B., the explorer of Nineveh, and the President of the Huguenot Society of London, founded in 1885.

That Society, in visiting Bristol last year, was represented by Sir Henry and other members of his family, who, with the Fellows and their friends, were cordially welcomed by the Mayor and Corporation to the chief objects of interest. That interest, however, culminated in the Mayor's, or Gaunt's, Chapel, especially for all those whose ancestors probably had forsaken homes, lands and

property to enjoy here that religious freedom which had been cruelly denied them in France.

Some excellent notes, printed in Vol. III. of the Huguenot Society's Journal (1891), by Mr. Taylor, City Librarian, most clearly describe the changes in this refugee settlement of the west.

We might mention that long before Bristol hospitably received the exiles from France, there had been planted a foreign church at Glastonbury, under the direction of Edward the VI. "with the co-operation of the Protector Somerset," and that thus the West of England had been one of the foremost to assist the rising movement.

Now that local interest has been aroused, in a phrase of history which has helped to perfect and diversify our own, may this episode of foreign life long live in the roll of Bristol and its records.

NOTES ON SOME CONSTABLES OF BRISTOL CASTLE AND TOWN.

COMMUNICATED BY SIR JOHN MACLEAN, F.S.A., &c.

The following document will, we conceive, be read with interest in connection with the recent Meeting of the Society at Bristol. But little appears to be known of the mediæval history of Bristol Castle or of the succession of its Constables. Barrett takes some notice of them, but it is very imperfect and inaccurate. He mistakes Hugh le Despenser, the younger, named in the document, for his father; whilst Seyer follows Barrett, generally, and though he corrects the error here mentioned, he makes a mistake in spelling the name of his successors as Clendon, and is very vague in other respects.

In the first year of his reign the King had conferred upon Bartholomew, Lord Baddlesmere, who had distinguished himself in the wars in Scotland under the King's father, and had been summoned to Parliament as a Baron, the custody of the Manor and Castle of Bristol with appurtenances;[1] and two years later this grant was confirmed[2] upon the same conditions as are expressed in the annexed charter. Lord Baddlesmere held the office until he became associated with the combination of the Barons in 1320 against the Despensers, when, of course, he was removed from the Constableship of the important Castle of Bristol. Hugh le Despenser, known as "the younger" (son of Hugh le Despenser, afterwards created Earl of Winchester), with whom the King had recently become as much infatuated as he had been with Gaveston, and to whom he had given his niece, Alianor, the eldest daughter and senior coheir of Gilbert de Clare, Earl of Gloucester, in marriage, had loaded him with honours and lands and thereby incurred the hatred and indignation of the ancient nobility which

[1] Rot. Origin. 1st Edward II., m. 1.

[2] Ibid., 3rd Edward II., m. 5.

Despenser had aggravated by his insolent and imprudent behaviour, so that they had determined upon his destruction. Upon the removal of Lord Baddlesmere the King, by writ of Privy Seal, tested at Shene on 1st Oct. 1320, bestowed the office of Constable of the Castle of Bristol and Keeper of the Town and Barton upon the aforesaid Hugh the younger during pleasure, upon the same conditions as it had been previously held. The tenure of the office by Despenser, was, however, very short. In the following spring the Barons rose in arms and demanded the perpetual banishment of both the Despensers, father and son, to which menacing demand, when backed up by an army of 11,000 men with arms in their hands, and commanded by his known enemies, the King was constrained to yield, and the Despensers were banished from the realm. The Barons were for the time satisfied, and returned to their respective homes. The office was now granted to Matthew de Clevedon and John his brother, in joint tenancy, upon the same terms as it had been been held by the two preceding constables, as shewn by the charter printed below :—

Rot. Originalia 14 Edw. II. mem. 10. P.R.O.

Rex omnibus &c. Know ye that we have committed to our beloved and faithful Matthew de Clyuedon & to his brother John our castle, town and barton (berconam) of Bristol with its appurtenances to be kept so long as it shall please us. Paying yearly for it to us at our exchequer £210, viz., the one moiety on the Feast of Michaelmas & the other at Easter, and nevertheless the said Matthew & John shall keep the castle and barton at their own costs (suis sumptibus) & shall pay yearly to the Abbot & Monks of Tewkesbury for the rent of the mill at Bristol 60 shillings, & to them for a certain chantry which they maintain under the Castle for the souls of our antecessors £14 10^s 0^d, & to the forester of our forest of Kyngeswode daily for wages 3^d & to the watchmen each night for pay one $\frac{1}{2}^d$ viz to each 1^s 4^d and to the keeper of our sea wares (custodi maritime nostre) of Bristol for his livery (roba sua) yearly 26^s 8^s so long as he shall have the said custody. And it is commanded to Hugh le Despenser, the younger, constable of the castle and keeper of the town & barton, or to his deputy there, that to the said Matthew & John he shall transfer the castle, town & barton which are in his keeping together with the armour (armaturis) victuals & all & singular the goods in said castle by indenture in ordinary form. And it is commanded to the mayor, bailiffs & commonalty of Bristol that they shall behave towards the said Matthew & John as constables of the castle & keepers of the town & barton in all things which pertain to the same custody. Given at Westminster 10th May [1321].

Matthew and John de Clevedon held the Office until the 3rd May in the following year, when it was re-granted to Hugh Despenser, jun., on the before-mentioned terms during the King's pleasure ;[1] and three years later (viz., 1st June, 1325), under the same conditions it was granted to him for life,[2] under the description of Hugh le Despenser, son of Hugh le Despenser, Earl of Winton, and he held it until his revolting execution at Hereford on the 26th Nov. 1326, though it was not conducted with the cruelty intended by the sentence, for his body was not mangled until after he was dead, after which the castle was granted to Gilbert de Cleukerny, Robert Flemming and others.[3]

For further information see Miss Holt's charming tales, "In all time of our Tribulation," and "The Lord of the Marches," and Appendices thereto.

[1] Rot. Origin, 15th Edw. II., m. 15.

[2] Ibid., 18th Edw. II., m. 22.

[3] Ibid., 20th Edw. II. m. 15.

SEAL OF THE HUNDRED OF LANGLEY, GLOUC.

BY REV. J. CHARLES COX, LL.D., F.S.A.

In the autumn of 1890, Lord Scarsdale noticed among the odds and ends of a small curiosity shop at Bath a quaintly-lettered circular seal of a medieval type. It attracted his attention, as there was no device on the seal, but it was engraved in black letter both round the verge and in the centre. It is now the property of Lord Scarsdale. When the seal was first submitted to me the lettering was so choked with dirt that a clear impression was impossible. After it had been carefully cleaned of the dirt, as well as of many particles of thick yellow wax that betokened its past frequent use, the design came out well and boldly. It proved to be the seal of the Hundred of Langley, in the county of Gloucester.

At the Parliament held at Canterbury in 1388, on Sept. 9th, a notable statute[1] was passed in order to check the prevalence of vagabondage and the disorders and outrages that arose therefrom, which prevailed towards the end of the reign of Edw. III., and which increased when his youthful successor came to the throne. It was alleged that many tenants of a servile condition quitted their proper service and abode, under the pretence of moving to towns or elsewhere, and degenerated into robbers without any fixed dwelling.

To check the itinerant habits of the lower orders in the country districts, it was provided that all persons quitting their service should be required to show sufficient cause, and to produce a pass sealed with the King's seal specially engraved for that purpose. The actual words of the statute are :—"It is ordered and asserted that no servant nor labourer, be he man or woman, that depart at the ende of his terme out of the hundred, rape, or wapentake where hee is dwelling, to serve or dwell els where, or by colour to

[1] 12th Richard II., cap. 3.

goe from thense in pilgrimage, unles hee brynge a letter patente conteininge the cause of hys goyng & the tyme of his tenure yf he oughte to returne, under the king's seale, which for this intent shall be assigned and delivered to the keeping of some good man of the hundred, rape, wapentake, cytee, or boroughe after the discrecion of the justices of peace to be kept, and lawfully to be kept, and lawfully to make such letters when it needeth, and not in any other maner, by his own othe. And that about the same seale shal be wrytten the name of the countye and overthwart the sayd seale the name of the hundred, rape, or wapentake, citie, or borough. And also, if any servaunt or laborer be founde in any citee, or borough, or els where comming from any place, wandring without such letter shall be mayntenaunt taken by the sayd mayres, bayliffes, stewardes or constables and put in the stockes, and kept till hee hath founde surety to return to his service, or to serve or labour in the towne from where he came, tyll he have such letter to depart for a reasonable cause. And it is to be remembered, that a servaunte or laboror may freely departe oute out of his service at ye end of his terme and to serve in an other place so that he be in certenty with whom, and shall have such a letter as afore, but the meaning of this ordinance is not, that any servauntes, which ryde or goe in ye business of their lordes maysters, shall be comprysed within the same ordinance for the tyme of the same businesse. And if any beare such letter, which may be found forged or false, he shall have imprisonment of xl days for the falsitye and further till hee have founde surety to returne or serve to labour as afore is sayd. And that none receive servaunt or laborer going out of theyr hundred, rape, or wapentake, citie or borough, without letter testimoniall, nor with letter testimoniall above one night, except it be for cause of sickenes or other cause reasonable, or which wil and may serve and labour ther, by the same testimoniall upon a peyn to be limit by the justice of the peace. And that as wel artificers and people of mystery as servantes and apprentices, which be of no greate avoir, and of which craft or mysterye, a man hath no greate nede in harvest tyme, shall be compelled to serve in harvest, to cut, gather and bring in the corne. And that these statues bee

duelye executed by mayres, bayliffes, stewardes, and constables of townes, upon peyn lymitte and judged by the sayd justices of peace in their sessions. And that no man take above a penny for the makinge, sealinge, and deliveringe of suche letter."

It would seem that some delay occurred in carrying out the provisions of this statute. At all events, in March, 1391, writs were addressed to the sheriffs of the different counties, which, after reciting the statute, proceeded to insist on the carrying out of the details with regard to the sealed pass, in the following peremptory fashion :—"Nos volentes statutum predictum executioni debite demandari, tibi precipimus, districcius quo possumus injuncentes, quod omnibus aliis pretermiss et excusacione quacumque cessante, quoddam Sigillum nostrum de Auricalco, pro quo libet Hundredo, Rapa, et wapentachio Comitatus predicti, fieri et fabricari, et circa dictum Sigillum nomen ejusdem Comitatus, ac extransverso dicti Sigilli nomen hujusmodi Hundredi Rape, vel Wapentachii, scribi, et Sigillum illud cum sic factum et fabricatum fuerit aliasi Justiciariorum nostrorum ad pacem nostram in Comitatu predicto conscroandum assignatorum librari facias, ut ipse hujusmodi sigillum aliasi probo nomini de dictis Hundredo, Rapa, Wapentachio, Civitate, et Burgo liberare valent, custodiendum juxta forman Statuti predicti."[1]

Of the seals that were the result of this statute and of the enforcing writs, up to the time of the discovery of the example now described and illustrated, only seven or eight instances are known to be in existence :—

1. The seal of Wangford Hundred, Suffolk, the matrix of which is in the British Museum. This has been engraved and described in Suckling's *History of Suffolk*, vol. ii., p. 177, and in the *Archæological Journal*, vol. xii., p. 31.
2. The seal of South Erpingham, Hundred, Norfolk, the matrix of which is also preserved in the British Museum. This has been engraved and described in the *Archæological Journal*, vol. xi., p. 378.
3. The seal of Staplowe Hundred, Cambridgeshire. The matrix of this seal was in the private collection of Mr. Whincopp, of

Woodbridge, in 1854. It is engraved in the same volume and on the same page of the *Archæological Journal* as No. 3, in the course of a valuable article on "Examples of Medieval Seals," by Mr. Albert Way. It is also described in the *Archæological Journal*, vol vii., p. 106.

4. The seal of Hurstington Hundred, Huntingdonshire, though described on the seal as of the county of Cambridge, to which it is adjacent. It has been conjectured that this matrix was never used, but was put aside when the mistake of the engraver as to the county was discovered. This seal is engraved in the same place in the *Archæological Journal* as the two last examples. An impression of it is in the British Museum. It is not known whether the matrix still exists. It is said to have been found in an urn at Harlaxton, Lincolnshire, and a correspondence regarding it may be seen in Nicholl's *Bibliotheca Topographica*, vol. iii., page 71. The name has been incorrectly supposed to be Armingford, a Hundred of Cambridgeshire.

5. The seal of Walshcroft Hundred, Lincolnshire, the matrix of which is also in the British Museum. It is described and engraved by Mr. Franks in the *Archæological Journal*, vol. x., p. 12.

6. The seal of Edmonton Hundred, Middlesex; an impression of which is among the collections of the Society of Antiquaries.

7. The seal of Flaxwell Hundred, Lincolnshire. The matrix of this seal was found in the parish of Fishloft, near Boston. It is noticed in the *Gentleman's Magazine*, January, 1855, p. 2. The inscription round this seal varies from the other examples; it reads: SIGILL . COM . LINCOLN . P'. S'VIS (that is *pro servis*), thus absolutely settling, if there had been otherwise any doubt, the use and origin of these statutable seals.

8. The seals hitherto mentioned are all circular, but probably an hexagonal seal of Flegg Hundred, Norfolk, pertains to the class. The only reason for doubt, with regard to its object, is that the design is not in conformity with the statute. The centre is occupied by a Greek cross, and round the margin is:

Sigillū de hundredi west flege Norf. It is described in *Norfolk Archæology*, vol. i., p. 368. "There is not a single example of a city or borough seal of this passport description known to be extant. As might be expected, none of these statutable seals, which would be in such constant and common use, are characterised by that elegance of design and beauty of detail which made the higher class seal engravers of England so distinguished in the fourteenth century. On the contrary, the extant examples are all somewhat poorly executed. Perhaps the best examples are the two that head the list for the Hundreds of South Erpingham and Staplowe, each of which justify the title in the act of 'King's seal' by having a small crown at the beginning of the marginal inscription. Several of the others are very rudely engraved, the lettering in the centre being crowded together in often a haphazard and altogether irregular fashion.

The Gloucestershire example, here engraved, (*fig. 1*) is on the whole, save for the absence of the crown, the most artistic and best finished instance of this class of seals that has come down to our day. They are all of nearly the same size, the impressions almost exactly corresponding to the half-penny of our bronze coinage. Details need not be given of the measurement as Mr. Bailey's drawings are exactly full size. This is, we believe, the only time that the handle or whole seal of an example of this kind and date has been engraved. The design of the handle has no particular merit, save the general one of being suited for its purpose; through the holes would doubtless be passed thongs or silken strings that secured it to the girdle of the person or official of the Hundred appointed to use it. It will be noted that in the engraving of this seal, as in other examples, the order of the statute is observed: **Sigillu Gloucestrie** being round the verge, and **Hundr' longeley** 'over thwart' or in the centre of the design. The metal of the seal, in accordance with the order of the sheriff's writ, is *auricalcum*, that is yellow copper or brass.

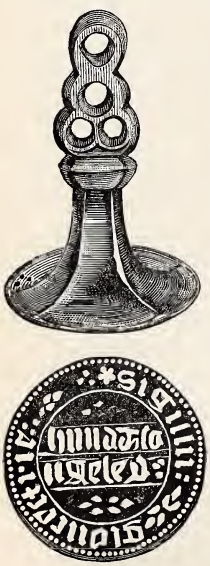
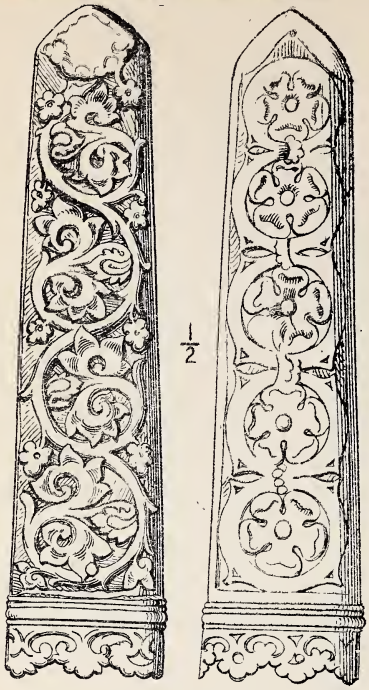


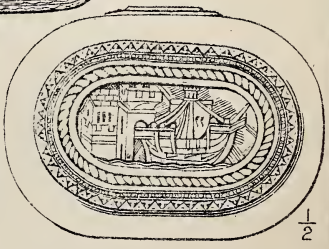
FIG. 1



Chape front & back

Original Locket

First Locket



One side of the Pommel

A. PLAY. DEL. CLIFTON.

Mourning Sword of the City of Bristol

The details to an enlarged scale.

THE INSIGNIA AND PLATE OF THE CORPORATION OF THE CITY AND COUNTY OF BRISTOL.

By W. H. St. JOHN HOPE, M.A.

The City of Bristol may safely lay claim to possess as fine and interesting a collection of Plate and Civic Insignia as any other town or city in Great Britain. It cannot, of course, pretend to compare with London in the enormous value of Plate belonging to that city, and in some respects, perhaps, the artistic merits of the Norwich Insignia are superior, but certainly no city, not even York, or Lincoln, or Exeter, can shew such grand swords of state, and there are few towns that possess such an interesting and early series of pieces of plate.

The Insignia, etc., consist of four swords of state, a cap of maintenance, nine maces, a silver oar, a mayor's chain and badge, a deputy water-bailiff's chain and badge, four waits' collars and badges, four city trumpets, a bellman's staff, a city exchange-keeper's staff, and city, mayoral, and other seals.

The Plate includes a bason and ewer, a grace cup, two flagons, a tankard, three monteiths, a salver, four candlesticks and other articles.

Although none of the city charters mention either the swords or the sword-bearer, Bristol has certainly possessed swords of state since the 14th century. The oldest of the four swords is that known as "the Mourning Sword." (*Pl. XIII.*) It is clearly of 14th century date, and has a straight two-edged blade, 38¾ inches long, with an armourer's mark of this form on each side near the hilt. The guard and pommel are of silver gilt, and the grip is bound with silver-gilt wire. The guard is 14 inches long with straight six-sided quillons deflected or turned down at the ends, and chased with a running pattern of leaf-work. The central portion is a somewhat clumsy restoration of later date. The pommel is oval in form, and has on each side, within concentric

beaded and raised cable mouldings, a sunk panel. The one panel bears, on a ground formerly enamelled, the device of the city, a ship entering the port or water-gate. The other has, on a field also once enamelled, two shields side by side, one with the royal arms as borne by Edward III., *France ancient and England quarterly;* the other with the cross of St. George on a diapered field. The enamel of the shields has perished. The broad edge of the pommel is chased with leaf-work.

The scabbard is covered with black velvet, richly ornamented with silver-gilt bands and ornaments. The uppermost band or locket has on one side, in high relief, a crowned figure of Queen Elizabeth seated on a canopied throne, and holding the orb and sceptre. On the other side are the royal arms: *France modern and England quarterly*, within the garter, with helm, crest and mantling, and lion and dragon supporters. The fleurs-de-lis in the first and fourth quarters are one and two, instead of two and one. This band is of the same date and by the same maker as the ornaments on the third sword, which were put on in 1594. The second band has on one side a large skull and cross-bones, between the words "MEMENTO MORI," and above:

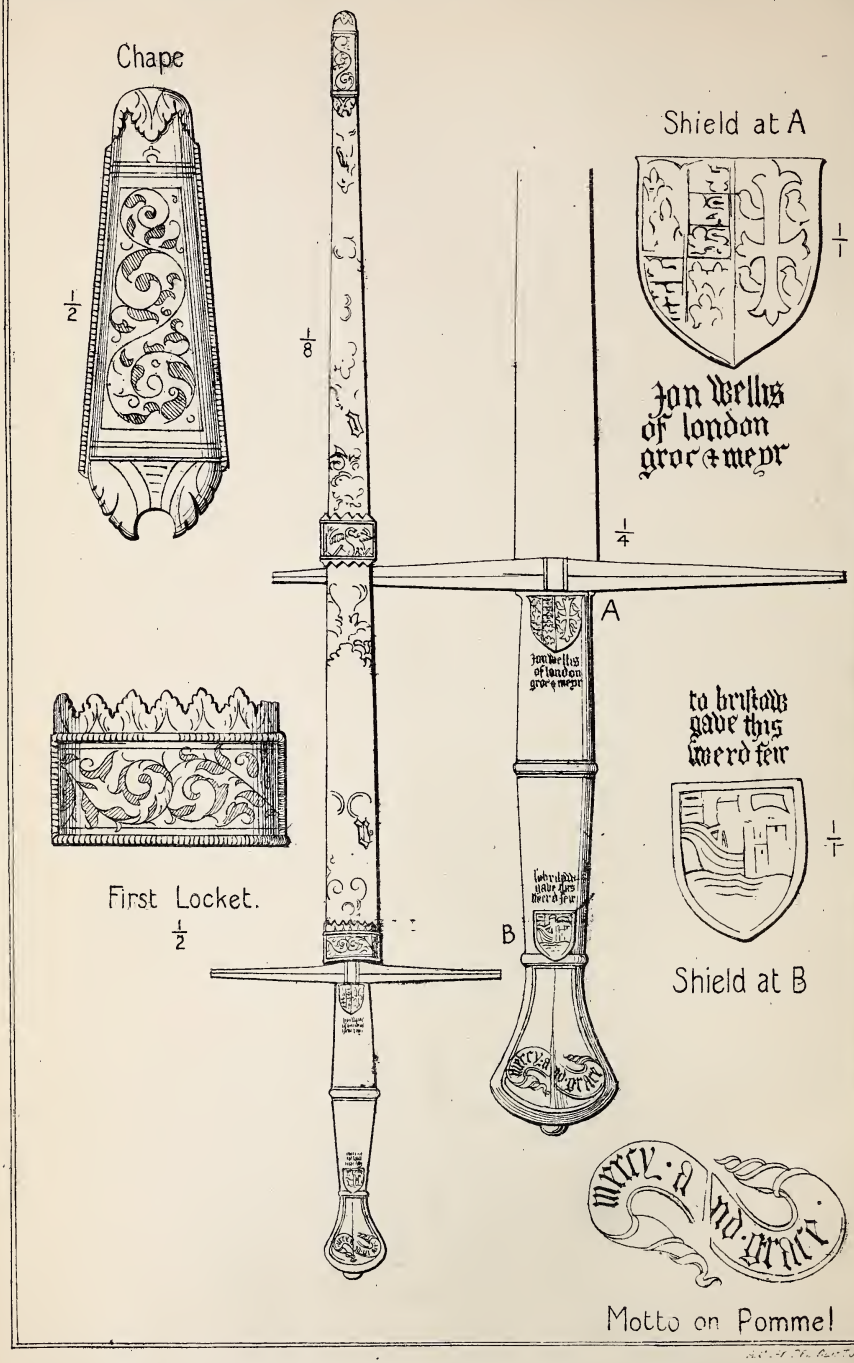
STATVTVM EST OMNIBVS
SEMEL * MORI

On the reverse side is:

IOHN
KNIGHT, Esq
MAIOR
ANNO DOM̃
16+70

This band has a cresting of escallop shells, and on each side is suspended a square mordaunt, with a human face in relief, for attaching a black velvet bawdrick as seen on the "Lent" sword. The rings for the other end remain on the first locket.

The third band and the chape, with the star between them, are part of the original fourteenth century enrichments of the scabbard. The band has on one side a splendid scroll of leaf-work, and on the other a rose; it has also a rich cresting. The chape, which has a similar cresting on its lower edge, has on one side a very



The Pearl Sword of the City of Bristol,

the Hilt & other details to an enlarged Scale.

fine scroll with foliage, and on the other a series of five cusped loops, each containing a large rose. The intermediate star has four straight and four wavy rays. Similar, but larger and later stars, are fixed between the other bands.

This sword was probably obtained in the year 1373, when Edward III. conferred a new charter upon the city, making it a county in itself, and creating the mayor the king's escheator, and appointing a sheriff. The charter, however, makes no mention of either sword or sword-bearer.

The second sword in point of date is the "Pearl Sword," (*Plate XIV.*) so called because the scabbard is supposed to have been embroidered with seed pearls. No traces of pearls are visible, but considerable portions remain of the silver embroidery which covered both sides of the scabbard. This, as well as the silver-gilt bands, is of Elizabethan date. The blade is 36 inches long, and has a silver-gilt hilt and pommel, 12 inches long. The guard is straight, with perfectly plain six-sided quillons. The pommel is of flattened pear-shape, and is engraved on each side with a scroll bearing the motto :

mercy * and * grace *

The grip is formed in two pieces, and has on the upper part, next the guard, a shield of France modern and England quarterly, impaling the cross and martlets assigned to Edward the Confessor. Below the shield, and continued on the other end of the grip above another shield with the city arms, is the following inscription :

Jon Wellis
of london
groc' & meyr
to briſtow
gave this
ſwerd feir

On the other side of the grip is engraved :

w · cleve

The scabbard was originally covered with red velvet, and has silver-gilt mounts, engraved with characteristic Elizabethan foliage

and strap-work, &c. On one side, amongst the silver embroidery are the letters r and d, cut out of thin silver-gilt plate. Only very small traces of the other letters remain, but there can be no doubt that the scabbard originally bore the motto mer | cy | and | gr | ace, which occurs also on the pommel of the sword.

This sword has hitherto been supposed to have been given to the city by a "John Willis, lord mayor of London in 1506.[1]" No such person, however, was at any time lord mayor of London, and the real donor of the sword was Sir John de Wells, grocer, and mayor of London in 1431. It appears, moreover, in those days to have been customary for the mayor of London for the time being to provide at his own cost the sword which was borne before him, and it is quite possible that the gift of Sir John de Wells to Bristol was the sword carried before him when mayor of London.

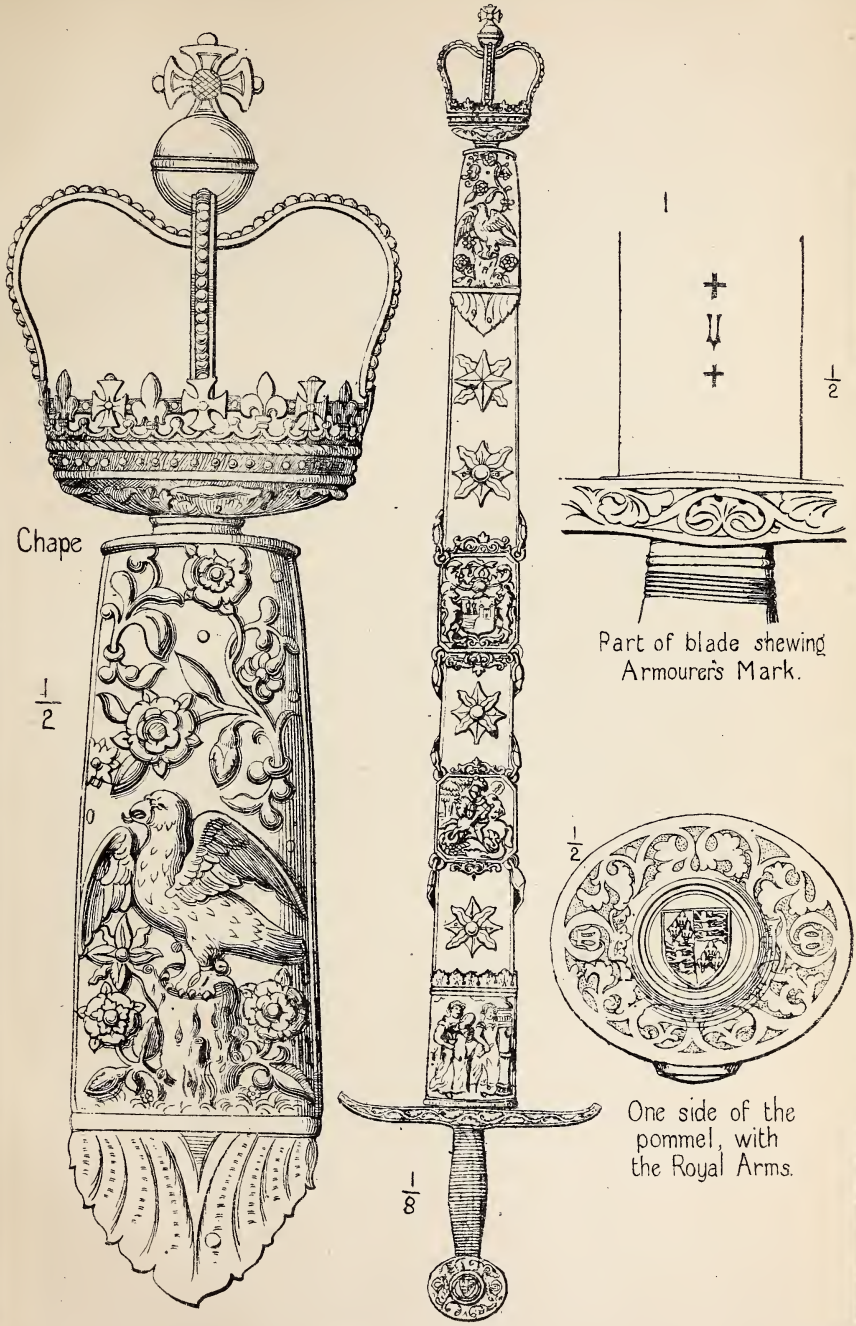
Who "W. Cleve" was is unknown, nor was such a person at any time mayor or sheriff of Bristol.

The third, or "Lent Sword," so-called because it is borne before the judges at the Lent assizes, has a straight two-edged blade, 39¾ inches long, with an armourer's mark of this form: + + ◁ + on each side (*Pl. XV.*) The guard and pommel are of silver-gilt, and the grip is wrapped with silver wire. The quillons are four-sided, down at the ends, and engraved with a running pattern of turned leaf-work. The pommel is oval, with a raised centre, bearing, on one side, in a circle, a shield of the royal arms, *France modern and England quarterly* (the fleurs-de-lis) one and two), and on the other side a shield with the cross of St. George. Across the chief of the latter shield has been added the date 1583. Both shields were once enamelled. The sides of the pommel are engraved with leaf-work, amidst which, at each end of the oval, is a crowned Lombardic T enclosing the letter M, perhaps a device of the maker. On the edge of the pommel is engraved:

THIS × SWORDE × WE × DID × REPAIER* |
| THOMAS × ALDWORTH × BEINGE × MAYOR*

Thomas Aldworth was mayor in 1582-3.

[1] *Journal of the British Archæological Association,* xxxi. 313, and J. F. Nicholls and J. Taylor, *Bristol Past and Present,* iii. 270.



The Lent Sword of the City of Bristol,
with details to an enlarged Scale.

The scabbard of this sword is covered with black velvet, with bands and other ornaments in silver-gilt. It is now encircled by the bawdrick, a band of black velvet, with silver-gilt lockets and mordants, secured to the scabbard by being passed crosswise under large silver-gilt stars on the back of the scabbard. The first locket has, on the front, boldly modelled figures of Temperance and Fortitude, and on the back the first four verses of "ROMANES XIII.":

LET EVERY SOVLE BE SVBIECT TO TE HIGHER POWER, etc.

and:

ANO*1594*ANO*EL*REG*36
FRANCIS*KNIGHT*MAIOR

The second band is one of the lockets of the bawdrick; it bears a spirited representation of St. George overcoming the dragon. The third band is also a locket of the bawdrick, and bears the city arms, crest, and supporters, granted by Cooke, Clarencieux, *temp.* Elizabeth. Between each of the three bands described is a large star of four straight and four wavy points. Between the third locket and the chape are two stars. The chape is interesting as bearing a dated example of one of Elizabeth's badges, viz., that formerly used by her mother, Anne Boleyn, at whose coronation was "a mount, and on the mount stood a white faulcon crowned, upon a roote of golde, environed with white roses and red, which was the Queen's device."[1] In this example the falcon is not crowned. The reverse of the chape has, in the lower half, figures of Wisdom and Justice, and in the upper the royal arms: *France modern* (the fleurs-de-lis one and two) *and England quarterly*, within the garter. On the top of the chape is fixed a beautifully made royal crown. The back of the scabbard is enriched with five large silver-gilt stars.

The whole of the decorations of this scabbard were executed in 1594, except the locket with the city arms, which looks somewhat later. The sword itself is, however, of medieval date, not improbably *circa* 1450. Nothing appears to be known as to how

[1] *Antiquarian Repertory*, (ed. 1780), III. 204.

it came into the possession of the city, or why it should have been purchased.

The fourth sword, that now constantly in use, is a large and unwieldy example of the last century. The blade is 3 feet 5 inches long, and of blue steel with a gilt pattern. The hilt is massively wrought in silver-gilt, and measures 15 inches in length. The scabbard is covered with red velvet, with elaborate silver-gilt mounts, consisting of sprays of flowers and foliage alternating with the royal arms, those of the city, and figures of Religion, Peace, Faith and Commerce. On the uppermost locket is engraved:

ANNO REGNI GEORGII SECUNDI VICESIMO QUINTO
ANNOQUE SALUTIS 1752.

The silver work, which weighs 201 ozs. 13 dwts., bears the London hall-marks for 1752-3, and P W with a star above, for Peter Werritzer, the maker.

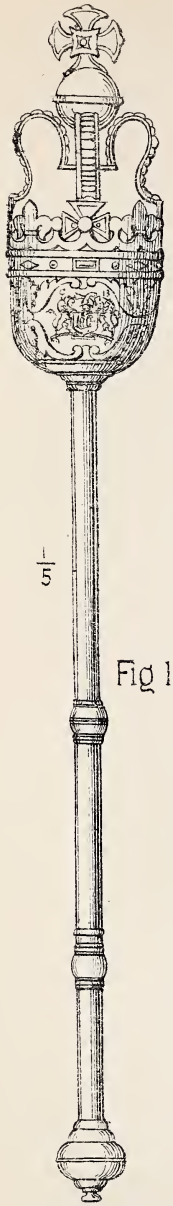
This sword was bought by the Corporation in 1752 for £188 16s. 3d.

The Cap of Maintenance is the official head-gear of the sword-bearer. It is a round hat of grey squirrel's fur, with rolled brim, with a loose crimson velvet crown. In the illumination in Ricart's *Kalendar* (*Pl. XVI.*), the sword-bearer is shewn wearing a similar hat in the discharge of his office.

Of the Maces of the City of Bristol, several interesting representations exist. In the picture in Ricart's *Kalendar*, of the time of Edward IV., the eight city sergeants each hold a mace of the form then in vogue, a slender rod with flattened head and flanged grip, the latter being at the lower end. Many such maces exist, *e.g.* at Southampton, Stratford, Newtown (I.W.), and elsewhere. The next type of mace, with a hemispherical crested head, may be seen painted on a board now in the tower of the church of St. Mary Redcliff, which shews the maces as refashioned in the early part of the 17th century. The present maces continue the same form, with the addition to the coronets round the heads of arches carrying the orb and cross.

The City Maces are eight in number, and of silver, and from their style and make are clearly the work of a local silversmith.

Picture in Ricart's *Calendar*, shewing sword-bearer with sword and cap, and the sergeants in ray liveries with maces of early form.



$\frac{1}{5}$

Fig 1

Silver Mace.
(One of eight)

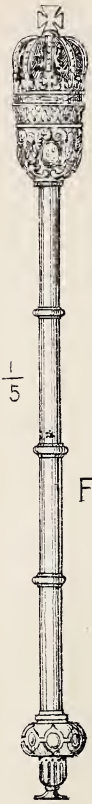


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Fig 2

Tresurer's
Mace.

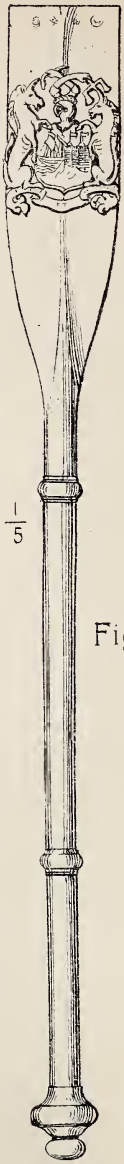

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Fig 3

Silver
Oar.

Maces & Silver Oar of the City of Bristol.

They are all exactly alike, with plain shafts divided by simple bands into three unequal lengths, and surmounted by crowned heads (*Pl. XVII. fig. 1*). Under the crowns, on top, are the royal arms within the garter, and round the heads three panels containing respectively: (1) the city arms, etc.; (2) "Jn° Becker Esq Mayor 1722"; and (3), on four maces, "Mayor's Sergeant," on two, "Senior Sheriff," and on the other two, "Junior Sheriff. These maces, which are not hall-marked, were bought by the Corporation in 1722; they each measure 31 inches in length.

The ninth mace is a curious example of copper-gilt, 17¾ inches long, known as the "City Treasurer's Mace" (*Pl. XVII., fig. 2*). It consists of a short staff, with a head surmounted by an eight-arched crown, lined with red velvet. Round the head, on four raised medallions, are engraved the city arms and the treasurer's purse alternately. This little mace very properly bears no royal arms; it is apparently of 17th century date.

The maces are nowhere mentioned in any of the city charters, and the right of the mayor and sheriff to have them borne before them is therefore prescriptive.

The Silver Oar (*Pl. XVII., fig. 3*) was purchased by the Corporation in 1745 as a badge of office of the water-bailiff. More properly it ought to be carried by that officer before the mayor in the manner of a mace, as typifying the admiralty jurisdiction over the Avon. It is 10 inches long, and has on one side the royal arms, etc, and on the other the city arms, crest, and supporters; all being gilt. It bears the London hall-marks for 1745-6, with W.W for the maker, William Williams.

The Mayor's Chain of Office is of gold, and was bought in 1828 to replace an older chain, for which £50 was allowed. It is one of the handsomest mayoral chains in the kingdom, and in marked contrast from its excellent design and workmanship to the usual run of the, oft-times, very inappropriate and clumsy examples now in fashion. It consists of a number of lozenge-shaped links, decorated with stars and coupled by pairs of lesser links, and has pendant from it a handsome lozenge-shaped badge, also of gold, bearing the arms, crest, and supporters of the city.

The chain and badge together weigh 26 ounces 4 dwts., and cost £236 16s 6d.

The Deputy Water-bailiff's Chain of Office is of silver, formed of perfectly plain links, with a large oval badge bearing in relief the city device with an anchor below. On the back of the badge is inscribed:

William Martin Mayor
1758
Key Warden by Order of Quarter
Sessions.

The badge also bears the London hall-marks for 1757-8, and the maker's mark of William Shaw and William Priest.

The Waits' Collars and Badges are four in number. They are all alike, and of silver (*Pl. XVIII.*) The collars are composed of small cast silver roundels, ¾ inch in diameter, coupled together by small links, and bearing in relief alternately a Tudor rose and pomegranate dimidiated, and the letters CB, for *Civitas Bristolliæ*, knotted together. Each collar appears to have contained twenty-six roundels, or thirteen pairs, but one or two are now lost from two collars, and one collar has a roundel too many.

The badges at first consisted of gilt and enamelled shields, 2½ inches long, bearing the city arms, but these were subsequently fixed on to large roundels, 3½ inches in diameter, with borders each formed of four raised scrolls conjoined and inscribed, on three badges:

THE | CITIE | —⊂⊃— OF —⊂⊃— | BRISTOWE.

but on the fourth the city's name is spelt BRISTOLL.

On the back of the badges are scratched or engraved the names and dates of divers holders, the oldest being 1683. The shields and collars, however, are clearly *temp.* Queen Mary, the dimidiated rose and pomegranate being one of her badges.

The City waits or musicians having long been disbanded, two of the four collars that formerly served as their ensigns of office are now worn by the city trumpeters. These officials were added to the establishment of the corporation in 1715, when,

WAIT'S COLLAR AND BADGE.

according to the council book, several gentlemen of the city in the time of "our late danger" having, by the consent of the Lord Lieutenant, formed themselves into two troops of horse for the honour and security of the city, it was ordered "for their encouragement,"

> "that two banners, two trumpets, and two standards, and two new coats for the two trumpeters belonging to the troops, be provided att the city charges, and that the said trumpeters be added to the city musick with salarys," etc.

The brass trumpets provided by this order are also preserved, but they have now been superseded by a better pair made of silver. These each measure 3 feet 4 inches in length, and weigh 54 oz. 12 dwts. Round the mouth is engraved :

IOHN ◇ HARRIS ◇ LONDINI ◇ FECIT

and on the tubes : "Chamber of Bristol." The trumpets are not hall-marked.

The Staves of Office of the Bellman and the Exchange-keeper are wooden poles, over 6 feet long, each surmounted by an appropriate badge. That of the bellman is a small silver bell, 4 inches in diameter at the mouth, engraved with "The Corporation of the City of Bristol," and the names and dates of successive bellmen. The exchange-keeper's staff has a massive silver globular head, inscribed : "The Bristol Exchange, 21 September 1715."

The ancient Common Seal of the City of Bristol is a fine double one. The matrices are of gold-coloured latten, 3 inches in diameter ; each half having four ears or lugs for fitting the two pieces together accurately.

The device on the obverse is a representation of the castle of Bristol, with two towers of unequal size, on the smaller of which is a man blowing a trumpet. In front is a lofty gatehouse with closed doors set in a crenellated wall with a square turret at each end. The whole is encompassed by a second wall and ditch, or the water may represent the river Avon. Legend :

✠ SIGILLVM : COMMVNE : BVRGENSIVM : BRISTOLLIE ;

The reverse has on the dexter side a lofty embattled arch set in masonry, representing the water gate, on the top of which is a man with his left hand raised and forefinger extended. In front of this is a single-masted vessel on the waves, containing a solitary mariner who steers the ship with a board. In the water swims a great eel. Legend :

✠ SECRETI : CLAVIS : SV(M) : PORT(VS) : NAVITA : NAVIS : PORTA(M) : CVSTODIT : PORT(VS) : VIGIL : INDICA : P(RO)DIT

i.e. *Secreti clavis sum. Portus. Navita. Navis. Portam custodit Portum vigil indici prodit.*

This curious legend may be translated:

I am the counterseal. (Here is) a haven, a mariner, a ship. The warder guards the gate (and) points out the haven with his forefinger.

The date of this fine seal is *temp.* Edward I.; it is, however, no longer in use, having been superseded by a copy of it made in 1569.

This seal is also of latten, $3\frac{9}{16}$ inches in diameter. The obverse bears a finely executed engraving of the city armorial ensigns, with helm, mantling and crest, and as supporters to the shield *two unicorns sejant* on a grassy ground. The legend is :

✪ : SIGILLVM : ∗ : COMMVNE · ✱ · MAIORIS : ✪ : ET · ✱ · COMMVNITATIS · : ✪ : · CIVITATIS ◦ ✱ ◦ BRISTOLLIAE ✪ A° · DOMINI · 1569.

The reverse of this seal has the same device as the obverse of the old seal, but the details of the architecture, etc., are somewhat differently treated. The legend is :

✪ : NISI ◦ ✱ ◦ DOMINVS · ◦✪◦ · CVSTODIERIT ◦ CIVITATEM ∗✪∗ FRVSTRA ∗:✱:∗ VIGILAT · ◦✪◦ · QVI ∗✱∗ CVSTODIT · ∗ ◦ · EAM ∗ 1569:

The oldest of the Mayoral Seals is circular, 1 inch in diameter, and of the same date, and by the same hand as the city seal, which evidently suggested its device. This is a conventional castle, with a water-gate in front, from which issues the prow of

a vessel with a banner of England fixed therein. Over the prow is the letter B. The legend is :

✠ SIGILLVM MAIORITATIS VILLÆ BRISTOLLIÆ

Impressions are known appended to deeds of 1350 and 1352.

The second of the Mayoral Seals is also circular, 1½ inch in diameter. The device is a more ornate version of that on the older seal, with two warders blowing horns, the one on the upper, the other on the lower works, and on the top of the tower is a small pennon charged with a fleur-de-lis. The vessel is also restrained by a chain, and the banner at the prow bears the arms of France ancient and England quarterly. The letter B is placed on the edge of the field. Legend :

Sigill.' Maioritatis : Ville : Bristollie · : ·

Impressions of this beautiful little seal are known appended to deeds as early as 1364.[1] Its massive silver matrix with trefoiled handle is also still in the possession of the Corporation.

Mr. Planché, on the authority of a drawing in the College of Arms, made *temp.* Elizabeth, has figured[2] a third mayoral seal, which is said to have been appended to a deed of 10 Henry VIII. It resembles in character the two mayoral seals already described, but has two quartered banners on the towers, and that on the vessel has the fleurs-de-lis reduced to three. The legend is :

✠ SIGILLVM MAIORITATIS VILLAE DE BRISTOLL

If the drawing may be trusted, the Roman lettering would place the date of the seal after 1500.

The device on the earliest mayor's seal, or a simple version of it on a field *gules*, has been used as the city arms since at least *circa* 1432, as it appears on the hilt of the "Pearl Sword," which was probably given to the city in or about that year.

[1] The Bristol Seals have been figured and described several times. See Seyer's *Memoirs Historical and Topographical of Bristol and its Neighbourhood*, Bristol, 1821, i. 378; *Archæologia*, xxi. 79, and Plate VIII.; *Journal of the British Archæological Association*, xxxi. 180, and Plate 12; and Nicholls' and Taylor's *Bristol Past and Present*, Bristol, 1882, iii. 272, from the other authorities quoted.

[2] Journal of the British Archæological Association, xxxi. pl. 12.

Another and later Mayor's Seal is an oval one of silver, $1\frac{3}{16}$ inch long, having a shield of the city arms with helm, mantling and crest: *two human arms issuing from the clouds in saltire, one hand holding a serpent, the other a pair of scales*; and supporters: *two unicorns sejant.* In base is a scroll inscribed: "CIVITAS BRISTOLL. The crest and supporters were added to the city arms by grant from Robert Cooke, Clarencieux, *temp.* Elizabeth. The seal is of late sixteenth century date.

The Admiralty Seal is a circular one, $2\frac{1}{4}$ inches in diameter, of pewter or some other white metal, and of somewhat rude execution. The device is a single-masted vessel in full sail on the waves, having the sail charged with the royal arms: *France modern and England quarterly.* Another banner with the royal arms is fixed in the stern, and a third in the bow with the cross of St. George. A pennant or streamer with St. George's cross also floats from the mast-head. The field is powdered with sprigs. The date of this seal, which has no legend, is probably *circa* 1460.

Two Seals of the Chamberlains are also known. The older, of steel, and seventeenth century date, is circular, $\frac{15}{16}$ inch in diameter, and bears the device of an open bag or purse. Legend:

SIGIL : CAMER : BRISTOL :

The more recent seal is of brass, 1 inch in diameter, and bears the same device and legend, but the purse is drawn together or closed by strings at the top.

In addition to the seals described, the city also possesses the silver matrix of the "King's Seal" of the Statute Merchant, provided under the Statute of Acton Burnell of 1283. It is circular, $1\frac{3}{4}$ inch in diameter, with a loop for suspension on the back, and of the usual type, with the king's bust between two triple-towered castles, with a lion of England in base. The legend, which begins with a fleur-de-lis, is:

S'ꝺW' RꝺG' ANGL' AD RꝺꝺOGN' ꝺꝺBITOR' APD' BRISTOLL'

BASON AND EWER, 1595–6.

The "Clerk's Seal" is now lost. A detached impression in the British Museum (xxxvi. 42) bears a very coarsely-engraved leopard's face, and a legend which appears to read :

BRISTO CL MT.

The Seal of the Mayor of the Staple of Bristol, provided in accordance with the *Ordinacio Stapularum* of 27 Edward III. (1353), is also preserved. It is of latten, and circular, $1\frac{1}{16}$ inch in diameter, with a conical handle surmounted by a pierced trefoil. The device is a leopard's face between eight fleurs-de-lis, and the marginal legend :

✠ S' MAIOR' : STAPVLÆ BRSToLL'

The oldest of the pieces of Plate belonging to the city of Bristol are the splendid rose-water bason and ewer (*Pl. XIX.*) These are both of silver-gilt, and were bequeathed to the city by Alderman Robert Kitchen. The bason is $19\frac{1}{2}$ inches in diameter, engraved all over the surface with characteristic arabesque work with scrolls, scallop shells, flowers, etc. In the centre is a raised print with the donor's arms circumscribed :

✠ THE · GIFT · OF · ROBERT · KITCHEN · LATE · ALDERMAN · OF · THIS · CT.

The ewer is a handsome vessel, 12 inches high, with plain curved handle, engraved all over with arabesque work, and having in front a cherub's head in relief.

The bason and ewer bear the London hall-marks for 1595-6, and the maker's mark, I·B in a shield with a rose in base.

During the riots that took place in Bristol in October, 1831, the rose-water bason was stolen by one James Ives, who cut it up into 167 pieces, and offered some of them for sale to Mr. Williams, a Bristol silversmith, telling him they were part of some old family plate. Mr. Williams suspecting his story, requested Ives to call again the next day and bring the remaining pieces, which he did. Ives was then arrested, and sentenced to 14 years' transportation. Mr. Williams, after some trouble, succeeded in fitting the pieces together, with the exception of two small bits that were lost, and

riveted them on to a silver plate which now forms the back, and bears an inscription recording the history of the recovery of the salver.

The grace cup and cover is of silver-gilt, 15¼ inches high, and surmounted by a female figure holding a shield of the donor's arms. The bowl and cover are engraved all over with scroll-work and foliage, and round the lip is pounced the inscription :

EX DONO WILLMI BYRDE FILII WILLMI BYRDE GENEROSI ISTIVS DOMVS PRECIPVE BENEFACTORIS 1597.

Round the upper part of the stem are three scroll-work brackets, probably for threading a napkin through when the cup was used at a feast. The hall-marks appear to be illegible.

This cup, although in the custody of the corporation, belongs to the charity known as "Queen Elizabeth's Hospital," founded by John Carr in 1586 for poor children and orphans, of which foundation the corporation of Bristol were perpetual governors. The donor of the cup, William Byrde, was a son of a former mayor of Bristol, and a great benefactor to the hospital.

The two great silver-gilt tankard-flagons are amongst the finest examples of these vessels in existence. They form a pair, and are 13½ inches high, elaborately ornamented with bands of repoussé and engraved work containing sea monsters, fruits, leaf-work, etc. (*Pl. XX*). On the front are the armorial ensigns of the donor, and round the lip the inscription :

Ex dono Johañis Dodridge Recordatoris Civitatis Bristoll 1658.

The flagons themselves are twenty-three years earlier than the date of their gift, as they bear the London hall-marks for 1634-5.

The rest of the city plate is all of 18th and 19th century date, and calls for no detailed description here.[1]

[1] For full descriptions see Jewitt & Hope, *The Corporation Plate and Insignia of Office of the Cities and Towns of England and Wales* (in the press), i. 240-243 ; also *Journal of the British Archæological Association*, xxxi. 310 ; and Nicholls & Taylor, *Bristol Past and Present*, iii. 269.

SILVER-GILT FLAGON (one of a pair), 1634-5

Notices of Recent Archæological and Historical Publications.

EDWARD VI. AND THE BOOK OF COMMON PRAYER. An Examination into its origin and early history, with an appendix of unpublished documents. By Francis Aidan Gasquet, O.S.B., (author of *Henry VIII. and the English Monasteries*), and Edmund Bishop. London: John Hodges, Agar Street, Charing Cross, 1890.

(First Notice.)

Father Gasquet is well known for his valuable work on "Henry VIII. and the English Monasteries," and the present treatise by him, and his co-adjutor, Mr. Bishop, will be cordially welcomed by all students of the troublous and obscure reign of the Child King.

Father Gasquet, in his patient researches in the British Museum, discovered some previously unknown and important manuscripts, which throw a new light upon this dark period of the history of the Church in England; and disclose the secret machinations of the chief movers in the religious troubles of the time, the Duke of Somerset and Archbishop Cranmer. We cannot, in these pages, enter upon the doctrines which agitated Western Europe at this period, but, without dealing with polemical matters, we may trace, in some measure, the methods adopted by the then existing Government in England for undermining, and overthrowing, if possible, the Catholic Church in this country.

No one will deny that the Church in the early part of the 16th century, in many respects needed reformation, but the abuses which existed might have been removed, and were, in fact, being gradually removed, without the drastic and unscrupulous proceedings of Henry VIII.

But we must hasten to come nearer to our subject. Henry's unjust and cruel dealings with the religious houses did not much affect the Cathedrals and Parish Churches. The necessity of, in some degree, popularising the services, was recognised by many churchmen. Cardinal Quignon, a trusted friend and confident of Pope Clement VII. and his successor, Paul III., and one of the leading spirits of the Curia, and also on intimate terms with the small and able body of Ecclesiastics who ardently, at that time, desired reform, was commissioned by Pope Clement to draw up a new Breviary, but the Pope died before it was completed. It was, in a great measure, based upon our Sarum Breviary, and was published in 1535, with a dedication to Pope Paul III. The work became very popular, and had no small influence on the first Book of Common Prayer of Edw. VI. Dr. Neale, in referring to the valuable work of the Cardinal, comments upon the manner in which it has been neglected by English Liturgilists, observing that it is more than the basis of the English Prayer Book. Adding that if we were to class all offices into families, Quignon's would not stand with the Breviary but would take

its place with our own service; and, therefore, it is of the greatest importance that we should be thoroughly acquainted with the Spanish Ecclesiastic's reform, in order that we may thoroughly appreciate our own. (Ecclesiologist, N.S., Vol. X., pp. 14 and 51). Movements for gradual reform were also being made in this country. In the Convocation of 1542, the different USES which prevailed in different dioceses were abrogated, and it was directed that the Sarum Use, which obtained throughout the South and West of England, should be adopted for the whole of the Southern Province, thus securing a greater uniformity of worship. Soon after this date, if not before, Cranmer wrote his *Reformatio Legum Ecclesiasticarum* (Harl. MS. p. 417), which is known to be partly in his own hand. He was, probably, restrained from issuing it, as he was in many other things, by King Henry. About the same time, the document known as the *Rationale* or *Exposition of the Order of Divine Service in Mass and Office* was written, but it is, like the former, undated and anonymous.

Canon Dixon suggests that it is really the outcome of the ritual commission appointed by Henry VIII. in 1540. In this document, the succession of the various parts of the great Catholic rites were exhibited with great lucidity, and even with brevity. All the disputed ceremonies were maintained. This work must have been "highly obnoxious to Cranmer, who, probably, prevented it seeing the light."

In the Convocation of 1543, Cranmer made his own proposal for liturgical reform. "He declared it to be the royal will that all mass books, antiphoners, portasses, &c., in the Church of England should be newly examined, reformed and castigated from all manner of mention of the Bishop of Rome's name; from all apocryphas, feigned legends, superstitious orations, versicles, and responses; that the names and memories of all saints which were not in the scripture, or authentic doctors should be abolished, &c." The examination of this proposal was committed to the Bishops of Salisbury and Ely (Capon and Goodrich), and to six of the lower House, but this committee was not appointed, for the lower House declined to nominate."

The committee having failed, whether the two bishops in their individual character took any steps is not known. Canon Dixon suggests that they did, as Cranmer's scheme for the Breviary, now brought under notice, corresponds so closely with his programme laid before Convocation as almost to prove it, and our authors are of opinion that, probably, the archbishop had his book already prepared to lay before the Commission which the Convocation failed to appoint. But our authors think that, seeing the failure of the attempt to induce the English Synod to take up the matter, turned his own attention to it, and that consequently the document is to be assigned to some date between 1543 and the King's death. This projected Breviary was based upon the model of Cardinal Quignon's, and bears, our authors think, the aspect of an *eirenicon*, showing a disposition, so far from widening the breach between the English Church and Rome, to keep to points of contact as far as possible, remarking, further, that though this was not Cranmer's natural disposition, it was the feeling of Tunstall, Bishop of Durham, the archbishop's oldest and greatest personal friend and adviser, who probably influenced him. Cranmer was weak and shifty, and open to be influenced by those about him. Being in principles, as far as he had any

principles, a strong Protestant, he looked forward to the time after the demise of the King, which could not be far distant, and made his preparations accordingly. Henry died on the 28th January, 1547, and was succeeded by his son Edward, a child of ten years of age, under the tutelage of his uncle, the Earl of Hertford, afterwards Duke of Somerset, to which title he was immediately raised—a schemer, and puritan of despicable character, who determined to undermine, overthrow and destroy, if possible, the Catholicity of the Church in this country, and probably not without a view to its spoliation, of which he had already tasted the sweets. In the archbishop he found a pliant and willing accomplice. As to Cranmer's second project we do not know when it was first proposed, but it must surely have been promulged after King Henry's death, though probably worked out previously. It differed very widely from his first project, and shews that he had fallen to a much lower theological grade. It is described by our authors, but it would seem to be unnecessary to treat of it here, particularly as it is now embodied in the second Prayer Book of Edward VI.

King Henry died, as stated above, on the 28th January, 1546-7, but it was kept secret for some days, and there is reason to suppose that his will was tampered with. The Earl of Hertford on the following day wrote in hot haste to Paget saying: "that for divers respects I think it not convenient to satisfy the world as to the contents of Henry's will," and saying that "between this and Wednesday, February 27th, we are to meet and agree therein, as there may be no controversity hereafter."

The Council, from the first, for their own ends, was determined to produce an ecclesiastical revolution. On the 6th of February, even before the King was buried, steps were taken by the members of the Council to absorb all power and authority, both ecclesiastical and secular, into their own hands. Our authors remark that "under Henry, however strong his will and masterful his mind as supreme head, the old forms of ecclesiastical government were retained. Under Edward, year by year, all ecclesiastical power was openly usurped by the King, the Council and their lay agents. The Bishops were required to take out commissions under the great seal authorising them to exercise their ordinary episcopal jurisdiction as delegates of the King, without the usual reservation," so far as the law of Christ will allow. Cranmer, and Tunstall, Bishop of Durham, were present. The former took up his commission the following day. What other bishops followed his example we know not, but Tunstall's name disappears early from the documents issued by the Council.

Some of the leading members of the Council immediately felt it necessary to confer upon themselves increased rank, of course in the name of the King. The Earl of Hertford was advanced to the Dukedom of Somerset, with an immediate grant of lands to the amount of £800 a year, and a further sum of £200 a year out of the first bishopric which should fall vacant, Other members of the Council were in like manner endowed with increased incomes from the revenues of the Church. We merely mention this circumstance as shewing the designs they had upon the Church. This, however, was a small matter. Assaults upon the doctrine and ritual of the Church were immediately commenced. In the Lent sermons, Nicholas Ridley inveighed against all images, whether of Our Lord or the Saints, he styled

idols, and various rites and ceremonies long practised by the ancient Church he condemned. This gave the key note to what was follow. Barlow, Bishop of St. David's, followed suit. Gardiner, Bishop of Winchester, brought these indecent outrages under the notice of the Protector. Odit de Selve, the French ambassadour, gives to his master a description of the very bad condition of England at this time, but he adds, writing on the 16th June, "It seems that the people are growing more cold here and repent the innovations which had been begun in the matters of religion, some proclamation having been issued not to speak or preach about them otherwise than was done in the life-time of the late King of England. And some former sermons, I hear, have been recalled in which evil was spoken of the Sacraments, of the saints, and of lent."

We all know how easy it is to incite a turbulent and ignorant populace to acts of tumult and outrage, and how difficult it becomes to suppress them. Those who managed the affairs of State thought it prudent to draw back for awhile and adopt other measures less irritating. Commissioners, partly ecclesiastical and partly laymen, were appointed under the great seal by the King as *Supreme Head of the Church* with certain "Godly" injunctions drawn up by the advice of sundry bishops and others the best learned men of the realm," as the Council say, "and ministered by the King to his loving subjects," which injunctions are commanded to be kept and obeyed. For the details of this measure we must refer our readers to the volume itself. The object was to abolish the hours, to bring the sermon into chief prominence at the expense of the prayers, psalmody and lessons. One of the first results of this visitation was to bring Gardiner and Bonnor into the Fleet Prison for refusing to receive the King's visitors and protesting against the injunctions. Bonnor, however, yielded and withdrew his protest, but he was kept in prison for a week as an example to others. Gardiner was a much more able man and was made of sterner stuff. He had been ambassador to foreign courts, and knew men and their motives, especially those with whom he was now concerned. He refused to receive the injunctions and homilies, he said, because they contained things dissident with the word of God, so as his conscience would not suffer him to accept them. It was the knowledge of the Council of the great ability of Gardiner and the powerful influence he exercised over the minds of all men with whom he came into contact, which induced the Council to keep him straightly confined in prison.

Parliament met at Westminster on the 4th November, 1547. An attempt was made by the Council to interfere with the freedom of voting, which being resented, it was thought prudent to draw back. The function which took place in Westminster Abbey in the opening of Parliament, is described as the most important liturgical innovation which had then been attempted. Details are not given. Probably it was much of the same character as that described by Wriothesley (Chron. Vol. I., p. 186), who probably was present. He says, there "was a solemn sermon by the Bishop of Lincolne, with procession, kneeling with their copes in the quire," giving thanks for the victory of Pinkie on the 20th September.

On the 12th November, a Bill was introduced in the House of Lords "for the Sacrament of the Altar," and read the first time. It was read the second time on the 15th, and the third time on the 3rd December, and committed to

Somerset. The ostensible object was to suppress the growing irreverence to the Blessed Sacrament, for which purpose a strong Proclamation had been issued on the same day the Bill was brought in. Meanwhile, on 26th Nov., another Bill had been brought in for the Administration of the Sacrament in both kinds. So that on the 3rd December the Bill to suppress irreverence had been read three times, and that touching the Administration of the Sacrament once. How these, in their unequal conditions, became amalgamated there is no evidence to shew, but it was done before the 5th, and inasmuch as the first Bill was in the hands of Somerset, no one but he could have done it. However, on the 5th, the amalgamated Bill was brought into the House of Lords, under the harmless title of "an Act for the Sacrament of the Body and Blood," and on the 10th, it passed with five dissentients, the Bishops of London, Norwich, Hereford, Worcester, and Chichester.

Our authors justly say the Episcopal votes given, for and against the measure, deserves careful consideration. Eleven Bishops were absent from Parliament on the occasion, and seem not to have appointed any proxies,[1] and looking at the absentees, there does not seem to have been one amongst them who can fairly be classed among the advocates of change.

The votes of the five Bishops recorded against the Bill are more weighty than a mere expression of opinion. These prelates, above the rest then in Parliament, must have ardently desired to see, as the law of the land, that part of the amalgamated Bill which professed to put down all irreverences against the Blessed Sacrament. Believing it to be what they did, it must have cost them much, even to appear unwilling to defend it against scurrilous unbelief. Their objection consequently to the portion tacked on by Somerset and his friends, must have been deep indeed, to overcome the natural instinct of a Catholic to welcome legal condemnation of the current blasphemies.

Ten Bishops voted for the measure. Their intentions in so doing must be purely a matter of conjecture ; but looking at after events, it will not be far from the truth to divide them equally into two parties : one following the lead of Cranmer, and the other of Tunstall, of Durham.

The Bill was read the first time in the Commons on the 10th December, the very day it had passed in the Lords. Up to the last moment there is manifested in the part of the Government a disposition to tamper with it. On December 17th, says the record in the Journal of the Lords, a proviso was sent to the Commons House, through Mr. Hale, to be attached to the Bill for the most Holy Sacrament of the body and blood of Christ, which the Commons would not receive, because the Lords had not given their consent.

The Convocation met at St. Paul's on the third of November, the day after the assembling of Parliament, and the lower house at once elected Dr. Taylor, Dean of Lincoln, as prolocutor, but he was not presented to the Archbishop until the 18th, and they did not settle to business until the 22nd, when, with other petitions, to the upper house they requested, "that the

1. They were Gardiner, detained in the fleet; Vesey, of Exeter ; Sampson, of Coventry and Lichfield ; Kitchin, of Llandaff ; Knight, of Bath and Wells ; Thirlby, of Westminster ; Wakeham, of Gloucester ; Chambers, of Peterboro ; Bird, of Chester ; Bulkeley, of Bangor ; and King, of Oxford.

labours of the Bishops and others, who by command of the Convocation had been engaged in examining, revising and setting forth, the Divine Service, should be produced, and should be submitted to the examination of this house." Nothing came of this request, and nothing of importance arose, until the last day of the month, when the prolocutor shewed, and caused to be publicly read, the form of a certain Ordinance delivered to him, as he asserts, by the Archbishop of Canterbury, "for the taking of the body of our Lord under both kinds of bread and of wine." This document was then signed by the prolocutor and 15 others, out of 58 present at the session. Our authors say this was not a ritual form, but merely a declaration, offered for signature by such members of Convocation as were present at this anticipated meeting. "There is nothing whatever," they say, "to shew that the paper was sent down from the Bishops, as Barnet has it, or that it had been promoted among the Bishops of the upper house, as more modern writers have asserted. The Acts of the Convocation are singularly guarded as to the origin of the document." At the next meeting, on the 2nd December, 62 members were present, and all approved by word of mouth the proposal made in the last session, about taking the body of our Lord under both kinds *(nullo reclamante)*. This proceeding would seem to be very irregular. The usual practice at this time was to vote by subscription, and Cranmer, who was not very scrupulous, having failed grievously in obtaining a formal majority, was content to take what he could get, and make it answer his purpose.

As usual on the opening of Convocation, a petition was presented for permission, "quietly and in good order to reason and dispute among them in this house, such matters as concern religion, which be disputable." No reply was received to this request, and the next day, before the Convocation broke up a Committee was appointed, consisting of the Prolocutor, the Dean of Winchester, and Dr. Draycott, to wait upon the Archbishop, "to know a determinate answer . . . . . what indemnities and immunity this house shall have, to treat of matters of religion, in cases forbidden by the statutes of this realm to treat in." No reply is recorded to this request, and it is evident that the clergy had not been free to discuss and give their consents, even in matters most nearly touching religion, and it is also evident that the Government was well aware that if the Convocation were free, it would refuse to consent to the measures Cranmer was still forcing on the country.

Having by a series of dark and dubious devices, obtained a *quasi verbal* assent to the Administration of the Holy Communion in both kinds, from the Bishops and Members of he lower House of Convocation, not synodically, but personally, and despairing of getting anything more at this time, he deemed it sufficient for his purpose. The question now arose in what manner it should be used. The Archbishop's first object was to ascertain to what extent he could safely carry his innovations, and whether it would be now possible to sweep away the mass altogether, as he and some others were desirous of doing. To ascertain this, in January, 1547-8, he issued a set of interrogations to the bishops. Seventeen out of the twenty-seven bishops sent in replies, which are of the greatest interest and value as shewing the general feelings of the episcopate at this critical time. For these we must refer to the volume itself, for we have already greatly exceeded our limits for

a single review. Suffice it to say that they were generally of a conservative character, so much so, that Cranmer saw that he could not at this time press upon the Church of England changes in the Liturgy beyond the point to which the more conservative of the bishops were prepared to go. In one single instance Cranmer himself shewed a spirit of conservatism. Upon the question whether it would be desirable to have the Communion wholly in English, he said "I think it convenient to have the vulgar tongue in the mass except in certain mysteries whereof I doubt." Ridley thought that "whatever pertaineth to the consecration should be spoken in silence.

Upon the archbishop's basis the book was printed, the Canon being in latin, with a Royal Proclamation prefixed ordering its use from Easter next, 1st April, 1548, and this was the 15th March.

THE CAMELOT SERIES. Edited by Ernest Rhys. ENGLISH FAIRY AND OTHER FOLK TALES, selected and edited, with an Introduction, by Edwin Sidney Hartland. London : Walter Scott, 14, Warwick Lane, Paternoster Row, 1890.

THE CONTEMPORARY SCIENCE SERIES. Edited by Havelock Ellis.

THE SCIENCE OF FAIRY TALES.—An Enquiry into Fairy Mythology, by Edwin Sidney Hartland, F.S.A. London : Walter Scott.

We must take Mr. Hartland's two charming little books in the "Camelot Series" together. Mr. Hartland, who is, we are glad to say, a member of this Society, is an industrious student of *Folk Lore*, a subject which had been too long neglected, and were it not that a few learned gentlemen a few years ago founded *The Folk Lore Society*, the old Folk Tales of Fairies, Piskeys, Ghosts, Witches, &c., which so much excited our fancy and interest in childhood, would, in a few more years, have been utterly forgotten.

In his Introduction to the volume standing first in the heading of this notice, the author laments the manner in which the favourite stories of our youth, *Jack the Giant Killer*, *Jack and the Beanstalk*, for example, have been mistreated, insomuch as that a complaint was recently made by a distinguished writer that a good version of *Jack the Giant Killer* was hard to procure. The author has introduced a version of it, but is constrained to state that "circumstances have dealt hardly with it, as with many like it. "The story," he says, "bears marks of the weathering of ages, and can no longer be given with its details as clear and sharply cut as are those of corresponding stories in other countries. Nay, even many of its outlines," he adds, "are broken and destroyed : it is but a poor maimed thing, and, what is worse, it is by no means solitary in its ruins." Unfortunately this is not all. Whole stories have disappeared and are disappearing daily. In England and Scotland we have perhaps managed to keep specimens of every kind of traditional narrative ; but from Wales one entire class, and that, one of the most important, has vanished utterly.

Mr. Hartland divides "Tales or Traditional Narratives" into, at least, five classes : viz., Sagas, Nursery Tales, Drolls, Apologues, and Cumulative

Tales. "Beast Tales," he remarks, "may perhaps be added as a sixth class," but in these treatises he deals only with the first two.

Mr. Hartland defines "a Saga" as a Traditional Narrative which is believed to be true, and which relates to some definite human person, who is held to have really lived, or to some definite locality, "but," he says, "it is essential that the people by, or among, whom the story is told should have faith in the veritable occurrence of the events related." He describes a Nursery Tale by the German name of *Märchen* as being more simple, and distinguishes it from a Saga as not being believed as an actual narrative of fact. It is also more indefinite as to time and place and person, and usually deals with the supernatural, and must end happily.

The little volume contains some seventy stories, consisting of Nursery Tales, Sagas, Giants, Fairies, Goblins, Witchcraft, Ghosts, Drolls or Comic Tales, but we would recommend the reader to peruse first the Introduction, which will be found most interesting and instructive.

The other volume, by the same author, on the *Science of Fairy Tales*, though it does not range so widely over the subject of Folk Lore, deals more exhaustively with that part of the subject on which it treats.

In his Introductory chapter the author deals with Story-telling as an Art which has been cultivated from the most remote period by all peoples of whom we possess any knowledge. "With a story," he says, "the mothers of the wildest tribes awe their little ones into silence or rouse them into delight. And the weary hunters beguile the long silence of a desert night with the mirth and wonders of a tale." He confines himself chiefly in this volume to the philosophical examination of the belief in fairies. "Fairy Tales," he remarks, "have not much to do with literature, but rest chiefly on traditions which have descended from mouth to mouth from an unknown past."

We do not feel competent to follow Mr. Hartland in his abstruse reasonings touching the nature of the mysterious beings, or myths, of which he treats, and if we deemed ourselves qualified the space at our disposal would not admit of our doing so. We can, however, well believe that the superstitions are derived from the early history of man, before man emerged from a state of barbarism, and this is, we think, evident from the fact that these myths are known, in all their essential details, to all races of men, savage and cultivated, throughout the whole world.

The author's first two chapters may be considered as introductory. In the third and fourth he treats of fairy births and human midwives, and the fifth of changelings, still believed in in many remote parts of the country. Robberies from Fairy land next engages his attention, and some few pieces of plate, cups or goblets, generally, are still in existence. A crystal goblet at Kirk Malen, in the Isle of Man, is mentioned as the fruit of such a robbery. Chapters from seven to nine, inclusive, relate to the supernatural lapse of time in Fairy land, which is followed by two chapters on Swan-Maidens in which some pretty myths are related. All these chapters contain numerous stories illustrative of the subject to which the chapters relate.

THE STRIFE OF THE ROSES AND DAYS OF THE TUDORS IN THE WEST. By W. H. Hamilton Rogers, author of *Memorials of the West, &c.* Illustrated by Roscoe Gibbs. Exeter: James G. Commin, 280, High Street. London: W. W. Gibbins, 18, Bury Street, 1890.

This work may be considered as a sequel to Mr. Rogers's charming volume, *Memorials of the West, &c.*, noticed in Vol. XII. of our Transactions. It treats of some of the same personages, we have the same light, quaint, genial, gossipping style, and the same attractive verbal pictures of the beautiful Devon scenery, but the work cannot, any more than the *Memorials of the West*, be accepted as a historical text book of the history of the country at the period. The 15th century is one of the darkest eras of English history. The writers of the Tudor period, were, we will not say prejudiced, for they dared not, if they would, impartially write the truth, and their statements could not be accepted without close critical examination. Cardinal Morton was one of the chief persons who has given tone to the early history of the Tudor period, and we quite concur in Mr. Rogers's estimate of the character of that man. Writing of his nefarious and treacherous dealings with the Duke of Buckingham, Mr. Rogers says: "The complete confirmation, however, of his (Buckingham's) weak, unsettled, poorly-ambitious mind, which led to his final defection and action against Richard, was, doubtless, due to the persuasive powers of his prisoner-guest, the wary, far-seeing, intellectual Morton, in whose hands, with plans carefully prepared, and subtle knowledge of the world and human life, Buckingham would be little more than a child. There is not, however, much to admire in this ecclesiastic's furtive flight from the custody of his host,—for his enforced sojourn at Brecknock Castle could be called in its conditions but little other than that of a visitor. Then speedily placing himself in a position of safety, he left the seeds of disaffection he found sown in the mind of Buckingham, and which he had carefully nurtured, to ripen into foolish, hasty, miscalculated action, which revealed to Richard truly enough the character of the movement that was destined in the end to deprive him of his kingdom and his life," but enabled him, as it turned out, easily to send this its first pioneer to the scaffold." (114)

This, however, is only incidental. It is not Mr. Rogers's object to treat of the general history of the period, but to narrate the share personally taken by some of the great west-countrymen in this great drama of life and death, and this part he has admirably executed. He has given not only the personal actions of each individual, but also their interlacing family connection with each other, whether favourers of the cause of the white rose or the red. Their genealogies are very fully traced, and the coat armour they bore, shewing their consanguinity, and from the care evidently displayed, we have no reason to doubt their authenticity.

Mr. Rogers's work consists of seven separate Papers, but the seventh is extraneous to the Strife of the Roses, and is introduced because of the author's opinion of its inherent interest.

The Papers, generally, treat of great west country families, members of which were in some way distinguished in the great war of succession in England. The first Paper relates to the family of Willoughby, the hero of

which was Sir Richard Willoughby of Broke, who was an ardent adherent to the cause of the Earl of Richmond, upon the successful issue of which Sir Robert was created Baron Willoughby de Broke. He was also made Steward of the Household, Steward of the Duchy of Cornwall, &c. He married Blanche, daughter and coheir of John Champernoun, of Bere Ferrers, co. Devon, which gives Mr. Rogers an opportunity of introducing a very pleasing account of Bere Ferrers and its ancient owners; and here we may mention at once that in addition to the incidents of the *strife*, and the elaborate genealogies of the great personages concerned, not the least interesting parts are the author's vivid and picturesque topographical descriptions of the beautiful west-country scenery Unlike most of our author's heroes, Lord Willoughby died a peaceful death, and was buried at Callington, Cornwall, where he is commemorated by a very fine effigy.

The second Paper contains a long and interesting memoir of the ancient family of Bonville, and especially of William Lord Bonville, who was a supporter of the White Rose. It will be remembered the unfortunate King Henry VI. fell into the hands of the Yorkists at Northampton in July, 1460, and after the battle of St. Alban's, when the Yorkists were completely defeated, and in their hasty flight the poor King was forgotten and left behind. He appealed to Sir Thomas Kyriel and Lord Bonville, entreating them not to leave him but remain and protect him, assuring them that no injury should happen to them. Although they might easily have escaped, they compassionately and chivalrously consented to remain with him. They were, however, seized by the Lancastrians, who affected to believe they were the King's gaolors, and notwithstanding the remontrances and appeals of the unhappy monarch were beheaded the following day. The case of Lord Bonville was a particularly sad one. In the very short period of six weeks the great house of Bonville was totally destroyed. William Bonville, Lord Bonville's only son, and his grandson of the same name were both slain in his sight at Wakefield on 31st December, and nothing remained to the old heart-broken Lord, and the race of Bonville, save one little baby girl, his great-grandchild, of not a year old.

The next Paper treats of the unfortunate Henry Stafford, Duke of Buckingham, K.G., Lord High Constable of England, whom Archbishop Morton, by treacherous flattery, lured to destruction and then deserted, as stated above. He was executed at Salisbury 2nd November, 1483. The sad fate of his illustrious race is very remarkable. The Duke's great-grandfather died of the plague in 1400; his grandfather was slain at Northampton in 1460; his father at St. Albans in 1455; himself beheaded at Salisbury, as just stated, and his son suffered the same fate in 1521, when the Dukedom of Buckingham in the name of Stafford became utterly extinct.

The succeeding Paper contains an account of Sir John Cheney (afterwards Lord Cheney), another adherent of the Earl of Richmond. He was present at Bosworth, where, giant as he was, he was unhorsed by King Richard himself. The battle had continued for an hour. Richard sought everywhere in the thickest of the fight for the Earl to engage him in single combat, and thus end the contest. He had fought with several knights,

supposed to be him, and had had two horses killed under him, which leads Shakspeare, following the old chroniclers, to say :

> "I think there be six Richmonds in the field,
> Five have I slain to-day instead of him."

At length gaining a sight of his enemy, surrounded by his friends, the King charged straight at him with most desperate ferocity. The first shock of the charge was borne by Sir William Brandon, Richmond's standard bearer, whom Richard, with one blow of his sword, cleft through his helmet, and the knight fell dead at his feet. The King seized the standard, shook it, and flung it with contumely on the ground. Onward he pressed. Several knights fell before him, but he thought of nothing but to reach the Earl. He was now confronted by the stalwart, gigantic, figure of Sir John Cheney, by whom he was challenged, and, as if by superhuman strength, was instantly unhorsed and disabled. Fortune seemed to favour the King. He was almost within reach of his enemy when Sir William Stanley, who, up to this time, had remained a mere spectator of the fight, seeing the King's impending triumph, rushed with his followers into the fray with the cry, "to the rescue ! a Stanley ! a Stanley !" Richard had now become greatly exhausted, but still, with a cry of "Treason ! Treason !" he fought with desperate valour, dealing blows right and left, but being surrounded was over-powered and slain. The crisis was a very acute one, and but for the treacherous defection of Stanley at the critical moment, it is probable the fate of the day, and the subsequent history of England, would have been different. The circumstances of this battle are a curious commentary on the alleged deformed and diminutive stature, and the withered arm of Richard III.

The next Paper contains a memoir of the family of Stafford of Suthwyke, and particularly of Humphrey Stafford, who by Edward IV. was created Baron Stafford of Suthwyke. He seems to have been chiefly remarkable for his antagonism to Henry Courtenay, Earl of Devon, whom he accused of complicity with Richard Nevill, Earl of Warwick, in his designs for the restoration of King Henry VI., and on this charge Courtenay was executed at Salisbury in 1466, and attainted. Stafford procured the grant from Edw. IV. of the great bulk of the Courtenay estates, and afterwards, in 1469, of the Earldom of Devon. A just retribution, however, quickly overtook him, for within four months, by order of the same King he was summarily executed at Bridgwater. The most interesting portion of this Paper, however, is a memoir of John Stafford, Archbishop of Canterbury, an illegitimate scion of this house, for particulars of which we must refer to Mr. Rogers's pages.

The sixth Paper contains a memoir of the Cornish family of Arundel, of which there were two chief branches, one of Trerice and the other of Lanherne. The latter, as well, we believe, for the high offices which they held under the crown, as for their great possessions, were styled by the county people, "The Great Arundels," to distinguish them from other branches of the family. Sir Thomas Arundel of Lanherne was a great favourite of King Henry VIII., and received from him large grants of abbey lands, though a Roman Catholic, as all his family were, and still are. The leader of the Cornish Rebellion in 1549, Humphrey Arundel, was his uncle,

The extraneous narrative contained in the seventh Paper relates to one Theodore Palæologus, of Landulph, in Cornwall, alleged to be descended from Thomas, brother of Constantine Palæologus, the last Christian Emperor of Constantinople. This subject has naturally aroused great interest. It was brought before the Society of Antiquaries as long ago as 1817, and much has been written upon it, but, so far as we know, not a vestige of evidence has been found in support of the descent claimed.

In concluding this notice we venture to remark that Mr. Rogers has fallen into a very common error of confounding a *chantry* with a *chantry chapel*. A *chantry* was a service, endowed, usually, in perpetuity, to provide a priest to sing masses after the death of the founder for him and for any other persons named in the licence for foundation. The incumbent was called a chantry priest, sometimes a mass priest, or a singing priest, because the mass was sung or chanted. This service was said in the chapel, if there were one, which was usually the mortuary chapel of the founder. A chapel was not at all necessary for a chantry. In some churches there were often a great many more *chantries* than there were chapels. In some of the more important churches there were as many as 30, 40, or 50. In old St. Paul's Cathedral, if we remember rightly, there were upwards of 70. In ordinary parish churches there were often several. All that was really necessary was a small altar with room for the priest to stand before it.

THE SPIRIT AND INFLUENCE OF CHIVALRY. By JOHN BATTY, author of the *History of Southwell*, &c., &c. London: Elliot Stock, 62, Paternoster Row.

THIS is an interesting Essay on an interesting subject. We may think that the spirit of Chivalry has disappeared as opposed to the spirit of the age, and so, to a great degree, it has. It is utterly out of harmony with the avaricious, grasping, money-seeking spirit with which we are surrounded on every side. Nevertheless, it is a pleasant dream to picture to oneself the brave and gallant knight, armed *cap-a-pie* to withstand all oppression, rapine, and violence—to protect the weak and helpless, and redress all wrongs. The true knight was trained from his childhood in those principles of truth, honour, gentleness, courtesy, courage, generosity, self-denial, religion, and unfailing loyalty to his lord, which distinguished the true knight. The guiding star of chivalry was woman. Reverence for womanhood as the most gentle and weaker sex; but some particular young lady whose personal beauty, or mental qualities, had gained his affection or devotion of the knight, and whose approval was an incentive to his career of honour and every gallant action. The beauty of his lady-love, though that love may be purely platonic, he was, at all times, ready to maintain to the death against all comers—but this devotion has utterly passed away.

Mr. Batty has evidently bestowed considerable and careful study of the principles of Chivalry in the preparation of his essay. He treats of the origin, maturity and decline of chivalry with the causes of such decline, but he considers that the spirit of chivalry is undying. "It remains," he says, "a principle of noble action, impelled by the highest motives. It is the devotional heroism that fearlessly fights against the wrong done to mind, body or estate—not taking into consideration any inconvenience or danger

involved in the performance. It maintains the right at any hazard; it protects the weak and defenceless, and, having only pure and honorable motives, maintains masculine purity and the chastity of womankind; discountenancing everything tending to immorality; despising low cunning; and scorning to take an undue advantage under any circumstances; suffering rather than imposing." These are high and noble characteristics, but, in our estimate, they fall short of true chivalry. The author mentions Captain Hedley Vicars, General Gordon, Father Damien, and some others who have been remarkable for strength of character, high motives, and unshaken bravery. All these admirable qualities are evidences of undaunted heroism; but we think they fall short, in the whole, of the true spirit of chivalry. We can very cordially recommend the work to our readers. It is especially suitable to the young.

THE ANTIQUARY.—A Magazine devoted to the Study of the Past. Vol. XXII., July to Dec. 1890. London: Elliot Stock, 62, Paternoster Row, 1890.

To this volume the Honorable Harold Dillon contributes an interesting Paper on the Canvas Coat of Sir Hugh Willoughby, shewn at the Tudor Exhibition, a class of defensive armour now rarely found. Besides a "Jakke of lynen cloth stuffed with mayle," and a "Jakke of Blake Clothe lyned with canvas mayled, "there were "six Jakkes stuffed with horne," similar to that of Sir Hugh Willoughby (the construction of which is particularly described by Mr. Dillon), in the inventory of the effects of the renowned soldier, Sir John Fastolf, taken after his death in 1459, and printed in the *Archæologia*, Vol XXI., in 1826. And some few others are mentioned by Mr. Dillon. Mr. Dillon also contributes a most interesting Armourer's Bill, *temp.* Edw. III. This Bill not only contains a list of the various pieces of armour delivered into the Royal Wardrobe between 1st April, 1337, and 30th Sept. 1340, but shews, also, the cost of the several pieces, and Mr. Dillon give some interesting historical incidents which occurred during this period.

Mr. W. B. Rye furnishes a very interesting description in detail of the ceremonial of the coronation of King James I., which has never before been fully printed. Mrs. Baldwin-Child contributes two Papers in continuation of her former Papers, edited from the MSS. of Sir Edward Pytt, Knt., on the Building of the Manor House of Kyre Park, co. Worc. Mr. W. Page, F.S.A., continues his very useful List of Inventories of Church Goods, *temp.* Edw.VI. He has now brought down the list in alphabetical order to the County of Sussex; and Mr. R. C. Hope continues his series of Papers on Holy Wells: their Legends and Superstitions. Some of the legends and superstitions are of much interest. In this volume (pp. 123-126) will be found the suggestions adopted at the Conference of the Associated Archæological Societies, held at Burlington House, London, on the 15th July, 1890, for the use of all persons anxious to assist in the preservation, transcription, and, where possible, publication of Parish Registers, Churchwardens' Accounts, and other local records. This important Paper may be obtained upon application to the Secretary of the Society of Antiquaries, Burlington, London, W. Mr. James Hilton introduces another Paper (the 7th) in continuation of his former communications on Chromograms, and the Rev.

E. Maule Cole, M.A., F.S.A., continues from the last volume his description of the Entrenchments on the Yorkshire Wolds. Mr. W. H. St. John Hope, contributes a brief communication on the Important Excavations on the site of the Romano-British City of Silchester, lately made at the instance of the Society of Antiquaries. Mr. Hope states that the site contains 100 acres, and is still encircled, with hardly any breaks, by the remains of a great wall of flint with stone bonding courses, over 9 feet thick, and with an average height of 12 or 14 feet. The numerous relics found were exhibited by the Society of Antiquaries at the rooms of the Society at Burlington House in the autumn. We find an interesting notice, illustrated, called "Books in Chains," and a list of places is given where books so circumstanced have lately existed or still exist. In compliance with a request to do so, we may mention that, in addition to the places mentioned, there are, or very recently were, books so chained to desks in the Church of Minehead, Som., and about forty years ago also at Crediton, Devon.

There are many other valuable Papers which we had marked for special notice, but we must, for want of room, pass them over for the present. The volume sustains the high character of this periodical.

STUDIES IN JOCULAR LITERATURE.—A Popular Subject more closely considered. By W. CAREW HAZLETT. London : Elliot Stock, 1890. MR. CAREW HASLETT has been well known for very many years for his works on popular literature, early poetry, folk-lore, anecdotal and other kindred studies ; and we gladly welcome his present scholarly and interesting little volume.

"The Joke," Mr. Hazlett observes, "has proved in all ages a factor of manifold power and use." The jester in mediæval times was an important and privileged personage in royal and noble houses, and conveyed to his lord home truths which no other person dared breathe to him.

The subject is treated by our author in a philosophical and critical spirit, but we can only briefly allude to it here. He says the jest resembles a tree of many branches. It is couched in a wide variety of shapes—namely, the Riddle, the Epigram, the Apologue or Tale, the Repartee, the Quibble and the Pun." He describes the Apologue and the Riddle as the most ancient, and resonant of early days, as, we believe, are folk-tales and superstitions to a greater extent than is usually supposed. He attempts to arrange and annalize the jocular and humorous traditions which have descended to us respecting the celebrities of all ages and countries, regarding them as records of ideas and *traits* of ancient bygone manners which must otherwise have perished.

The point of a joke is not always readily perceived. We have heard it said of some persons that even a surgical operation would be unsuccessful in impenetrating them. Generally, not only is a sympathetic auditory necessary, but much skill is required on the part of the narrator. Unless he himself feels the humour of the joke, and has somewhat of the gift of the mimic or caricaturist, the richest joke will fall very flat. But we are told by our author that we do not get the jest as originally delivered by the joker in the warmth of his humour,—the raw material, as Mr. Hazlett calls it—

the *ipsissimis verbis*. Jokes before set up in type "have to pass through the finishing laboratory, where," he says, "by rounding a corner or sharpening an edge the dramatic beauty of a *mot* is enhanced beyond common credibility"; but it seems a question whether this operation would not tread out the life of an impromtu joke.

Mr. Hazlett, with much critical acumen, treats of the real importance of jests and anecdotes, beginning from classical times and coming down to our own. In the course of this review he relates many amusing examples of the various classes of jocular literature. The book throughout will be read with much interest.

COLLECTANEA CORNUBIENSIA.—A Collection of Biographical and Topographical Notes relating to the County of Cornwall. By George Clement Boase, one of the authors of the *Bibliotheca Cornubiensis* (one hundred and thirty copies). Truro: privately printed for the author by Netherton & Worth, 1890.

This is a work of great labour and research, which has occupied Mr. Boase several years, and may be regarded as a supplement to the *Bibliotheca Cornubiensis*, which he and Mr. W. P. Courteney jointly edited a few years ago. The volume now before us is divided into four sections: The first section contains *Biographical Notes* of Natives of Cornwall of both sexes and of all ranks, some of which notes are of considerable length, shewing the dates of their births, marriages and deaths, and any literary or other works for which they were remarkable, with much other information most valuable to the genealogist. This section occupies the greater portion of the volume.

The second section contains *Topographical Notes* of the County, and, incorporated with them, is much information on miscellaneous matters, Private Acts of Parliament, Royal and other Grants, Mines, Fisheries, Militia, Local Literature, &c., &c., of great local and general interest.

The third section consists of a *Journal* kept by Mr. Henry Boase, as Mayor of Penzance, from his election on the 20th Sept. 1816, until the 3rd October in the following year. This curious record affords the reader a remarkable insight into the working of the Borough system seventy years ago. The mayor was very zealous and regular in the performance of his municipal duties. The cases coming before the Court were not usually of a very serious character, and in all cases his endeavour was to allay all variance and make peace among his townspeople, and very often, by his tact and influence he succeeded in reconciling the litigants. He was evidently a man with a clear and sound judgment. The entries in the Journal afford us many glimpses into the social condition of the borough at this date. Many curious customs prevailed, which, doubtless, no longer exist. There was one custom, of a dangerous character, which the mayor neither by his good nature nor his authority could break down. This was the Midsummer Eve Bonfires. The editor has greatly enriched the Journal by judicious annotations. With reference to the bonfires he adds this explanatory note: "It had long been a matter of public notoriety that the bonfires and fireworks caused a considerable risk of setting fire to, and burning down, the town. The mayor's plan was to have the fireworks on the Western Green, and on the 2nd June

he issued notices to this effect, but it does not appear that he was able to prevent the annual celebration taking place in the Green Market and other streets of the town as usual." On the 11th July, in this year, one Edith Dale complained in the Mayor's Court against John Bramwell for burning her clothes by crackers on the bonfire night, and the said John was fined £1. The editor notes that "It is a curious fact that Francis Boase, Mayor of Penzance in 1868, made a similar effort to prevent the midsummer eve celebrations taking place in the centre of Penzance, but met with no better success than did his namesake in 1817—fifty years before. There are many entries in the Journal with respect to the practice of apprenticing the pauper children to the principal ratepayers of the parish. A most excellent plan, by which the children were brought up in respectable families as craftsmen or otherwise, and taught to earn their own living creditably in after life.

In the fourth section is given a list of Markets and Fairs and Parochial Feasts throughout the county. The dates of the feasts are given, but it is to be remarked that the names of the Saints who are commemorated by such feasts are not generally stated.

We have only to add that the Book possesses a very full Index, and we can heartily commend it as a most useful publication.

COMPLETE PEERAGE of England, Scotland, Ireland, Great Britain and the United Kingdom, Extinct or Dormant; alphabetically arranged and edited by G. E. C. Vol. III. D to F. London: George Bell & Sons. Exeter: William Pollard & Co., North Street, 1890.

THE first two volumes of this New Peerage were originally printed in the "Genealogist," but since the decease of the late Mr. Walford D. Selby, the talented editor of that periodical, the peerage is being printed separately.

The plan of the work is an alphabetical *Synopsis* of the *Entire Hereditary Peerage*, Extant, Extinct, or Dormant, of England, Great Britain, and the United Kingdom, as also of Scotland and Ireland, including Life-Peerages, with a short account given of each Peer, and stating, when practicable, the place and date of birth, baptism, marriage, death and burial, not only of the peers themselves but of their respective wives, and other particulars of their families; including also the eldest sons, or grandsons, of peers, bearing courtesy titles as heirs apparent of such peers, and pre-deceasing them.

The author gives some account of every peerage, or reputed peerage, found in Duglas's Peerage of Scotland, and he points out the peculiarities of the origin and descent of the peerages, or reputed peerages, of Ireland—some of which differ widely in these respects from the peerages of England. The narrative descents are clearly stated, and tabular pedigrees are given in cases, in which, in the opinion of the author, it would be advantageous to do so. And the pedigrees of all extinct or dormant titles are printed with a black border.

Great confidence may be placed in the general accuracy of this work, for, unless we are greatly mistaken, the initials only slightly vail the name of one of the most able and trustworthy genealogists in the kingdom.

ANNOUNCEMENTS.

We wish to direct the attention of the members of this Society, and of Gloucestershire men generally, to the prospectus enclosed herewith for the publication of a Descriptive Catalogue of a thousand ancient Charters and other documents selected from the Muniments at Berkeley Castle, with the sanction of Lord Fitzhardinge. It is scarcely possible to overrate the importance of this book to the members of this Society, and especially to all who take an active interest in the local history of the county, it will be invaluable. We cannot be too grateful to Lord Fitzhardinge for this further instance of his public spirited liberality, and we may have every confidence that in the skilful hands of Mr. Jeayes the literary work will be well done.

It is announced in the last number of the *Western Antiquary* that a Society has been formed of gentlemen interested in the collection of Book Plates, called the *Ex Libris Society*, with the object of facilitating the exchanging of views upon the subject, and promoting, generally, the interest of *Bona fide* Book Plate Collectors. For this purpose a Monthly Journal will be published by the Society, in continuation of the *Book Plate Collector's Supplement* now issued with the *Western Antiquary*, to commence on the 1st of July next, which will be issued *free of cost* to members of the Society, the Subscription to which will be 10/6 per annum. The Society will be limited to *bona fide* Book Plate Collectors, or gentlemen interested in the pursuit. Dealers will not be eligible as members. The Journal will be edited by Mr. W. H. K. Wright, the Borough Librarian, Plymouth, the able Editor of the *Western Antiquary*.

NOTES ON THE FAMILY OF YONGE, OR YOUNG, OF BRISTOL, AND ON THE RED LODGE,

By SIR JOHN MACLEAN, F.S.A., F.R.S.A., *Irel.*, &c., &c.

Among the places of interest visited in the perambulation of the city of Bristol, on the occasion of the Annual Meeting of the Society there in July, 1890, was the house known as the "Red Lodge." This was built by Sir John Yonge in the ninth decade of the 16th century, in the last year of which he died, leaving this house unfinished; but it was completed by his relict in the following year (1590). We have given a brief description of the house in our report of the proceedings of the meeting referred to (ante page 36), but the character of the building excited in us a desire to ascertain some particulars of the builder, of whom little is known, for he seems to be only casually mentioned in the histories of the city, and also of the building.

This has led to no inconsiderable research, the result of which, leaving Sir John for the present, we propose to give.

The surname of Yonge, or Young, is a somewhat common one, and is found written in various ways, even in the same family. The earliest member of the family which we have been able, with certainty, to trace, is John Yonge, who held the office of bailiff of the borough in 1385. He is mentioned in the will of Elias Spelly, dated 13th January, 1390,[1] as then having property in Temple Street, but he does not appear to have been elected to any higher office, and we do not find any further notice of him. He probably died about this date, leaving a son named Thomas.

Thomas Yonge was a burgess of Bristol, and apparently a prosperous merchant. He was elected Bailiff in 1403, and Sheriff

1 Bristol Wills, p. 26.

in 1407, and witnessed various deeds and quit-caims, officially, relating to tenements in Bristol during those years. In 1408 he was elected mayor, as he was again in 1412 and 1420. He married Joan, daughter of (?Walter) Wotton, and relict of John Canynges, son of William Canynges, the elder, by which John she was the mother of the famous William Canynges, the younger, the munificent benefactor to the Church of S. Mary Redcliff, who became afterwards Dean of Westbury. It is stated that Thomas Yonge, after his marriage with Joan Canynges, removed his residence into Redcliff Street, and took his step-son, William Canynges, when of a proper age, for he was only five years old on his father's death, into his counting house, and eventually he succeeded his stepfather in his business. By this marriage Thomas Yonge had issue three children, Thomas, John, and Alice. He died in 1427. By his will dated 14th March, 1426, he directed that his body should be buried before the Altar of S. Nicholas, in the Church of S. Thomas the Martyr. He names his wife and three children, mentioned above, and gives to his wife Joan one messuage in Temple Street, specially mentioning four other messuages in the same street, and divers other messuages elsewhere in Bristol and the suburbs, reversion of two messuages in Fuller's-way to his son Thomas Yonge and his lawful issue; in default remainder to son John Yonge and his lawful issue; in default remainder to his daughter Alice and her lawful issue. He held a considerable amount of house property in the town which he bequeathed to his wife and children, and to others, and directed that the residue of his goods should be divided into three parts: one for the good of his soul, another for his wife, and the third to be parted between his three children, and appoints his wife and son Thomas executors.

Proved before the Mayor and Sheriff on Friday before the Feast of St. Hilary the Pope, 13th January), 6th Henry VI., (1427-8), having been previously proved before the Ecclesiastical authorities.[1]

John, the second son of Thomas Yonge, settled in London as a merchant. He was a member of the Grocers' Company and was Sheriff in 1454-5, and in 1471 he was elected Lord Mayor.

[1] Bristol Wills, p. 115.

In 1471 he is mentioned in the will of John Gaywode, Burgess of Bristol, as John Yonge of London, and as the owner of certain property in Bristol.[1] In this year an attack was made on London by the Kentish men in behalf of King Henry VI. They were led by the Bastard Fauconbridge, a base son of William Fauconbridge, Earl of Kent, but they were repulsed by the Lord Mayor and citizens, and suffered great loss in the attack and subsequent pursuit. Soon afterwards King Edward visited London to see his mother, then a prisoner in the Tower, and the Lord Mayor, Sir John Stokton, and Aldermen, with some of the chief inhabitants, went forth to meet him and give him a welcome; and the King conferred upon the Lord Mayor and Aldermen, of whom Sir John Yonge was one, the honour of knighthood, *in the field*, as says Herbert,[2] in recognition of the great service they had rendered in the repulse of Fauconbridge.[3]

Sir John Yonge, Knight, Alderman of London, died 27 Nov., 1481, leaving issue, two children. In the Inquisition taken in the city of London on the 25th Nov., 22 Edw. IV. (1482), after his death, the jurors find that he was seized of a messuage and four tenements annexed, held at the rent of one penny a year, and worth £20 a year, and that in 20 Edward IV. he gave them, without the King's license, to William Horne and others to be held for the benefit of the said John Yonge and Johanna his wife and the heirs of their bodies, and that the said John died, as stated above, and that Johanna was still alive. They further find that a certain John Yonge is son and heir of the said John Yonge, and is of the age of 30 years and more.[4]

It would appear that the property was then taken into the King's hand, and probaby a fine was levied for alienation without license; and a further Inquisition was held in London on the

[1] Bristol Wills, p. 146.

[2] Great Livery Companies of London, 1329. Restoration of King Edward IV., pp. 38, 46, Camden Soc., Vol. I., 1838; and Polydore Virgil, pp. 153, 154.—*Ib.*

[3] Restoration of King Edward IV., pp. 38, 46; Camden Soc., Vol. I., 1838; Polydore Virgil, pp. 153, 154.—*Ib.* 1844.

[4] Inq. p.m. 22 Edward IV., No. 24.

16th August in the following year; when the jurors found the facts as stated above, except that no mention is made of Johanna, so, probably, she was then deceased.

We do not know what became of John, the son and heir of the Lord Mayor. Perhaps he died s.p.

In the pedigree of Parr of Kendall, Sir John Parr, second son of Sir Thomas Parr of Kendall, created in 1462 Sheriff of Westmorland for life, is shewn to have married.....daughter of Sir John Yonge, Lord Mayor of London. Sir William Parr, Sir John's elder brother,[1] was the grandfather of Queen Katherine Parr.

We have now to return to the elder line. Thomas Yonge, son and heir of Thomas (who died in 1427-8), by his wife Joan Canynges, became a student at law at the Middle Temple, London, and in 1463 was appointed Recorder of his native town, Bristol. In 1463 he was engaged by the Rector and Churchwardens of the Church of St. Ewen's, Bristol, to conduct a suit at law against one John Sharp, for the recovery of a rent of assize of 30s. a year, which had fallen into arrear, and which Sharp refused to pay. In this suit Thomas Yonge was successful. Much curious information is given in the Churchwardens' accounts for St. Ewen's in this and the following year, of the relations which at this period existed between a great lawyer and his clients (see ante, p. 174). During the course of the proceedings, Mr. Yonge, on 7th November, 1463, was summoned to take the degree of a Serjeant-at-law, and the following day was appointed a King's Serjeant. An account is given of his official robes on his appearance in court, apparently for the first time, after attaining that degree (see ante, p. 175n.)

He was returned as one of the burgesses in parliament for Bristol in seven parliaments in succession, from 1435 to 1451, and again in 1455, for the eighth time. In 1454, however, (33 Henry VI.) he got into trouble for moving from his place in the house, that, as King Henry was without children, the Duke of York should be declared heir presumptive to the Crown. This motion was, however, premature, and Mr. Yonge was committed

[1] Topographer and Genealogist, Vol. III. p. 354.

a prisoner to the Tower.[1] It was not long, however, before Edward actually succeeded to the throne, (4th March, 1460-1), and Mr. Yonge petitioned parliament for damages on account of his imprisonment, which he estimated at 1000 marks. The King assented to the petition and referred it to the lords of his council to provide what should be thought convenient and reasonable [2]

At that time a lawyer was not precluded from having a seat in Parliament by reason of practising in the courts, as appears above. On the first opportunity Mr. Yonge was raised to the bench as one of Justices of the Common Pleas, and was knighted; and on the temporary restoration of Henry VI., in October, 1470, he was not removed, nevertheless, he lost his office on the return of Edward IV. six months afterwards, but not, apparently, from any displeasure on the part of the King. He was again appointed a Judge on the 29th April, 1475, but in the King's Bench instead of the Common Pleas. He lived not long afterward, but died in the following year.[3]

In the Inquisition, taken at Bath after his death, for the county of Somerset the jurors found that he did not hold any thing in that county in capite, but that he held the Manor of Easton-in-Gordano of Sir W lliam Berkeley by fealty, at the rent of 2d. quarterly, which manor he gave to George Yonge (his second son) and Johanna his wife and the heirs of their bodies, in default to his own right heirs. And they say that Thomas, the son of the said Thomas, is his next heir, and is aged 30 years and more.[4]

A further Inquisition as to Thomas Yonge, late one of the Justices of the Common Pleas, was taken at Amesbury before the Escheator for the county of Wilts as to the Manor of Wraxhall, West Wraxhall, and lands in Marshfield, held of the Honour of Trowbridge, so from Elizabeth Queen of England, of which the said Thomas and several others named are assignees. He is styled Thomas Yonge, son and heir of Thomas Yonge, and his son and

[1] Lingard V., 141.
[2] Rot. Parl. V. 141.
[3] For further particulars see Foss's "Judges of England."
[4] Inq. p.m. 17th Edw. IV., No. 26.

heir Thomas Yonge is found, as before stated, to be aged 30 years and more. The said Thomas named in the writ died the 5th May, 1476.[1]

Sir Thomas Yonge, the Judge, married Isabel, daughter and sole heir of John Burton, burgess of Bristol, an eminent and opulent merchant; Bailiff, 1416; Sheriff, 1418; Mayor, 1421, 1424, 1430, 1449, 1451; died 1455. He founded a chantry at the altar of St. John Baptist, in the Church of St. Thomas, in Bristol, by licence from King Henry VI.[2]

Thomas Yonge, Esq., son and heir of Sir Thomas Yonge the Judge, succeeded to a portion[3] of his estates and died in 1506. It appears from an Inquisition taken at Bristol on the 9th June in that year, in pursuance of a writ tested at Westminster on the 19th May previously, that the said Thomas on the day of his death did not hold any thing of the King of capite in the town of Bristol, but the jurors say he held, as of fee, nine messuages in Temple Street (of which the owners of the neighbouring properties and their boundaries are described at great length), also 35 acres held of the mayor and commonalty by burgage tenure, all which by virtue of demises came, after the death of the said Thomas, to Hugh Yonge, cousin of the said Thomas: viz., son and heir of George Yonge, brother of the said Thomas, and the heirs of his body; and the jurors say that the said Thomas Yonge died 4th May last past, and that Alicia, wife of William Malett, is daughter and heir of the said Thomas, and of the age of 28 years and more[4].

[1] *Ibid.*, a commission to prove his Will was granted to Mr. Nicholas Pytts, Clerk, 27th June, 1477, Lambeth (Bourchier, 54[b]).

[2] See Ante Vol. VIII., p. 234, 234n.

[3] Foss states that Sir Thomas Yonge, by his wife Joan, left several sons and daughters, and he conjectures that Dr. John Yonge, born at Rye, who took Holy Orders and, after a distinguished diplomatic career, became Dean of York and died in 1516, was one of his sons. There is a fine monument of him in the Rolls Chapel, the work of Pietro Torregiano, but we have not found anything to support this conjecture. If he had other sons it seems to us more probable that Richard Yonge and William Yonge, eminent Bristol merchants, whom we have not been able to affiliate, may have been the Judge's sons.

[4] Inq. p.m. 21st Henry VII., No. 141.

A second Inquisition was taken after the death of Thomas Yonge, pursuant to a writ directed to the Escheator for the county of Gloucester, tested at Westminster, 19th June, 1506. It was taken at Cheltenham. It is in very bad condition and a large portion of it almost illegible. It appears that Thomas Yonge had acquired an interest in several manors under their chief lords : *e.g.*, in Shirehampton, in Westbury, in Castlecombe in Old Sodbury, all the rents and profits of which after the term of his life were to devolve upon Hugh Yonge, cousin of the said Thomas : viz., son of George Yonge, brother of the said Thomas Yonge, and the heirs of the body of the said George and his wife Johanna, daughter of Thomas Vachell, in default of such issue remainder to the heirs of the body of John Yonge, Knt., brother of Thomas Yonge one of the Justices of the Common Pleas.[1]

A third Inquisition was taken for the county of Somerset after the death of the same Thomas Yonge, Esq., as to his tenure in the Manor of Easton-in-Gordano, in that county. The jurors find that the manor is worth £16 per annum, and that Alicia, the wife of William Malett, is daughter and nearest heir of the said Thomas Yonge and is aged 28 years.[2]

Hugh Yonge, so frequently mentioned in the later abstracted Inquisitions, resided in the parish of St. Mary Redcliffe, Bristoll, and in his will, dated 30th December, 1533, desired to be buried in the Church there, and leaves a legacy to each one of the clergy present at his funeral obsequies. To his daughter, Margaret, he gives £20 at her marriage, if she be ruled by her mother, as it beseemeth her to be. John Yonge, his son and heir apparent, to be in the governance of Alice my wife, and of Richard Champneys, gentleman, during his nonage, they to have the receipts of all his lands in and near Bristol, and to find all necessaries for his living. His silver plate to be divided betwixt Alice his wife and John his son, except a bason and ewer, with two standing cups of silver that my wife's father gave unto her, which shall be wholly at my said wife's distribution. Residue to Alice his wife and John his son. Inventory, £120 : 8 : 4. Probate at Wells, 18th March, 1533.

[1] Inq. p.m. 21st Henry VII., No. 142.

[2] Idem., No. 143.

Another Will of great interest was proved at Wells a little earlier than that of Hugh Yonge. We have not been able, at present, to identify the testatrix with the family of which we are treating, and of which she bore the name, but the Will would seem to shew, from internal evidence, that such was the case. The Will of Yoice [Joice] Yonge of the towne of Brystowe and of the parise of Redclif, in the diocese of Bath and Wells, wydow, dated 4 May 1530.

She desires to be buried in the Chapel of St. Jamys the Apostell in the church of our lady of Redclif. Gives to the Cathedral of Wells xij^{d}—hygh water *(sic)* [? hygh awter] in the said church of Redclif for thethes [tithes] and offerings forgotyn iij^{s} iiij^{d}. "I will that my weddyng ryng [1] be delivered and offeryd to the ymage of our lady in the porch of the said Redclif church to the use of the same church.

My executors to procure an honest pryste to syng and celebrate in the said chapell of St. Jamys in the said church for the space of thoo [*sic* query three] yeres nexte following my natural death and to paye for his yerely stypend vj li viij^{s} iiij^{d}.—the same pryste, to pray specially for my sowle and by late husband's sowle, and generall for all my frynds sowls, and for all crystyn [sowles] beyng yn the paynes of purgatory.

To Hugh Malett, Gentleman,[2] my greter Mortar with the pystyll [pestle], to Sir Thomas Malett, pryst, oon [one] sylver salt with his cover, my best coverlet with all the grene hongings in and belonging to shoppe, and half dosyng of gryne cashyns [? cushions]. To Joon Malett oon payre of beeds of five sets dobell gauded[3] with stonys of sylver and gylte with a gryne[3]

[1] This is the usual way of bequeathing weddyng rings.

[2] Hugh Malett is named in the Inq. p.m. of Hugh Young, mentioned above as kinsman and heir of Thomas Young, son of the judge: viz., as son of William Malett and Alice his wife, daughter and heir of the aforesaid Thomas Young. See annexed pedigree.

[3] Gay, highly ornamented. Chaucer describes the nun as wearing: a pair of bedes, gauded all with grene. Dr. Rock tells us that the beads for saying the rosary went by several names: "a pair of beads"; "a pair of Pater Nosters"; "Ave beads," but never were they called a rosary. He remarks "that the Psalter consisted (as it still does) of a hundred and fifty

tarsyle [? tassel] wrot with golde and perle, and my dymisent[1] gerdell with iij bossys and a chayne with a knappe of sylver to the button to clasp the same dymisent; to my sister Annis Vagham (*sic*) widow, all my apparell for my body, as well wollen as lynen, with all my bonotts; to the proctors and use of the said church of Redclif my payre of grete corell bedys of v setts dobell gauded with sylver and gylte; to Elizabeth, Rose Edith, Rose Waleforth, now my servants (each) stuffe of my howsholde to the value of vjs viij.d

Residue to Hugh Malette, gentleman, and Sir Thomas Malett, pryst.

Witnesses—Master Ryc[hard] Bromefelde, clerk, Sir Lewys Morgan, pryst, John Beche.

Codicil dated 13th May, 1530.

To Mary Warre, daughter of Thomas Warre, gentleman, a fetherbed with hys bolster, a payre of blanketts, a coverled of gryne and whytt, a payre of shetts oon paire of hollon and another paire of canvas, a tabull clothe of fyne hollon conteyning about iiij ells in length, napkins of Iryshe clothe, a tewell of playne clothe, a grete potte of brasse, a posnett,[2] a pare of candelstyks, a pottell pott of pewter,[3] half a dossyn of pewter vessells performyd [complete] and half a dosyn of cooshyns.

To Joan Malet, sister to the said Hugh Malet, a fetherbed with his bolster, a paire blankets, ij paire shytts oon paire of wollen and the other of canvas, a tabull clothe of fyne hollon, a coverlet of small flowres, a potte of brasse, a posnett, a pan, ij candelstyks, a pott of pewter, half dozen pewter vessells, performyd, half a dosyn cooshyns.

To Rychard Malett, brother of Hugh Malett a ffether bed with hys bolster, a payre of blanketts, ij payre of shytts, oon hollon, the other canvas, a grete arise [arras] coverlet, a plane

psalms, and the Psalter of the Blessed Virgin consisted of as many "Hail Marys" as there were psalms, that is of a hundred and fifty separated into tens by fifteen "Our Fathers." The rosary was any one of the three parts, or fifty "Hail Marys" and five "Our Fathers." This was the "pair" named in the Will.

[1] Demycent the metal part on a girdel worn in front (Halliwell.)

[2] A little pot. [3] A pot to contain two quarts.

tabull clothe, tewell of lockram,[1] vj napkyns of lockram, a posnett, brass pott, a pan, ij candelstyks, a pottell pott of pewter, half dozen vessells of pewter, performyd ; to the said Hugh Malet vj cooshyns of ares.[2]

An Inquisition post mortem of Hugh Yonge was taken at Gloucester, for the county of Gloucester, on the 28th October, 1534, in which it is recited that Thomas Yonge was seized of the Manor of Castelcombe as of fee tail, and being so seized by indenture gave it to the said Hugh and the heirs of his body, in default of such issue remainder to the heirs of George Yonge, begotten of the body of Johanna daughter of Hugh Vachell, Esq., in default to John Brompton, brother (?brother-in-law) of the said Thomas, and the heirs of the body of the said Johanna Yonge, in default to Hugh Malet, Esq., cousin and heir of Thomas Yonge, viz., son of William Malet and Alice his wife, daughter and heir of Thomas Yonge aforesaid. The jurors say that Hugh Yonge died on the 7th January last past (1534), and that John Yonge is his son and nearest heir and of the age of 14 years and more.[3]

It was through Sir John Yonge, the son and heir of Hugh, and the grand display of armoury at "the Red Lodge" that we were led to take an interest in this genealogy. We do not know any thing of the early history of this gentleman. Probably he resided on one of his manors in the country. We do not find that he took any part in the mercantile speculations which so greatly occupied and enriched the citizens of Bristol, nor do the municipal records show that he ever held any office of dignity in the municipality. Our first notice of him is that he was possessed of the house of the late Grey Friars at St. Augustine's Back, now the site of Colston Hall, but how or when he acquired it we know not, nor do we know if he rebuilt the house or simply refitted it as a residence. It was doubtless a very spacious building, for it was known as "The Great House." Though Mr. Yonge does not appear to have been personally connected with the city, on the visit of Queen Elizabeth to Bristol, on her progress into Wales in 1574,

[1] Lockram, a kind of cheap linen.
[2] Weaver's "Wells Wills," Vol. I., p. 19).
[3] Inq. p.m. 26 Henry VIII., No. 82.

his house, probably on account of the accommodation it afforded, was selected for the Queen's residence, and on her arrival she was met at Lafford's Gate by the mayor and aldermen on horseback in state, and was conducted with much ceremony and masquerade to the house of Mr. John Yonge. Here the Queen kept her Court from the 14th to the 20th August inclusive. During this time the Earl of Oxford and Lord Burleigh came into attendance, and on her departure she conferred the honour of knighthood on her host, and on the following local gentry then attending the court: Sir Richard Berkeley of Stoke Gifford, Sir John Tracy of Tuddington, Sir Thomas Porter of Hamsted, and Sir John Morgan.

Sir John Yonge erected the house known as "the Red Lodge," which is also on a portion of the ground which belonged to the House of the Grey Friars. It is a large house and has a good oak stair-case. All the rooms on the first-floor are panelled with oak, mostly carved in low relief in the Jacobean style, and the ceilings are richly moulded. In the principal room, which is of considerable size, there is a fine stone chimney-piece, whereon is an escutcheon of arms of six quarterings: viz.

1. *Lozengy, ar. and gu.*[1] *upon a bend. az. two Ibex's heads erased or* (YONGE).

2. *Gules, two bars dancettée, argent* (ASMANT or ASMUNTS).

3. *Azure, a chevron between three leaves, or (not identified).*

4. *Az. three fishes naiant or, and in chief an otter passant (not identified).*

5. *Ar. three birds' heads erased (not identified).*

6. *As the first.*

These quarterings were not allowed to Young at the Visitation of Somerset in 1623.

In this room is an inner porch beautifully carved in Jacobean work. The columns are in the Corinthian style of architecture,

[1] The arms of this family, as recorded in the College of Arms, are *lozengy ar. and vert;* and the arms with these tinctures and an annulet as a cadency mark was recorded in 1454-5 for John Yonge, then Sheriff of London, and in the arms allowed to be quartered by Mallet in the Visitation of Somerset in 1623 for Alicia, daughter and heir of Thomas Yonge, son of the judge, are the same arms, minus the annulet. We imagine that, possibly, at the Red House the arms have been repainted in error.

the entablature being supported by caryatidæ on each side of the angles. Over the door is a shield of arms: Yonge, as above, impaling *a chevron between three roses* for WADHAM. On the side of the porch is a large achievement of 9 quarterings, impaling six: viz.

1. *A chevron between three roses*, WADHAM.
2. *Upon a chevron three birds*, CHASELDEN.
3. *Upon a chief two stags' heads cabossed*, POPHAM.
4. *A chevron between nine roundels, five in chief and four in base*, ST. MARTIN.
5. *A lion ramp., in chief three hunters' horns stringed*, NEVILL.
6. *Per fess indented a bend* (? ancient coat of WALROND).
7. *An eagle displayed*, WALROND.
8. *Semee of escallops, a lion rampant*, HENDER.
9. *A bend lozengy of six*, HELE.

IMPALING.

1. *A chevron between three escallops*, TREGARTHIAN.
2. *A lion rampant crowned, within a bordure of escallops*, HENDOUR.
3. *A lion ramp. within a bordure. In chief a label of three*, CORNWALL.
4. *Upon a bend five bezants*, PALMER.
5. *Upon a chevron three fleurs-de-lis*, PAINE.
6. *As the first.*

The house is said to have been built in 1590. If so it could not have been completed in Sir John's life-time, for we shall see that he died in 1589. At the Inquisition, taken after his death for the county of Dorset, the jurors find that he died seized of the Manor and Advowson of Abbotsbury in that county, and it is mentioned that he lived at Brandon-on-the-Hill in the county of the city of Bristol, and the jurors say that he died on the 4th September last, and that Robert Yonge is his son and nearest heir, and was aged 18 years on the 1st February last.[1]

Sir John Young married Joan, daughter of John Wadham of Edge, co. Devon, by Joan, daughter and co-heir of John Trevar-

[1] Inq. p.m. 31 Eliz. Part 2, No. 51. See also Esch. for Wilts in the same year, Part 1, No. 120.

thian of co. Cornwall, and relict of John Kelliow of Columpton, co. Devon, and, also, coheir of her brother Nicholas Wadham, the founder of Wadham College, Oxford. She was the relict of Sir Giles Strangeways, by whom she had four sons and two daughters. By Sir John Young she had one son and two daughters (see monumental inscription below). Sir John was buried at the south side of the sanctuary of Bristol Cathedral, as, we believe, was also his wife Joan on her death a few years afterwards. A sumptuous monument was erected on the spot to their memory. This monument stood on the site of the interment until 1861, when, on the remodelling of the cathedral, it was pulled down, and the broken fragments are now lying in a room on the east end of the cloister. It consisted of an altar tomb with a canopy supported by black marble columns. Upon the slab lay the recumbent effigy of Dame Joan, represented with her hands raised in the attitude of prayer. She is dressed in the costume of a lady of the period, wearing a large ruff, a Mary Stewart bonnet, and a stiff bodice, all painted in their proper colours, the head resting on two cushions set diagonally. The upper part of the effigy may now be seen in the heap of rubbish above referred to, and in front were two knights in armour, doubtless representing her two husbands, kneeling at a faldstool, and beneath, on the front of the monument, were the figures of her children, four sons and four daughters kneeling at desks. This inscription is :—

> "Here lyeth the bodies of Sir John Yovng, Knight, and Dame Joane his wife. By him she had issue, Sir Robert, Jane and Margaret. She was firste marryed to Sir Giles Straingewayes, Knight, By whome she had yssue, John, Edward, George, Nicholas, Ann, and Elizabeth. She was daughter of John Wadham Esqvier, and shee departed this mortall lyfe, the 14th of June 1603 aged 70 yeares."[1]

There are nine children named in the inscription, but as eight only are figured on the monument, perhaps one of the sons died in childhood.

[1] See Britton's Cathedral Church of Bristol, p. 61, and Pryce's History of Bristol, p. 130.

It appears from the Inquisition taken at Calne, 2nd October, 31 Eliz. (1588), after the death of Sir John Younge, that by charter dated 10th February, 7 Elizabeth (1564-5), he demised to William Poole [Pole] of Shute, co. Devon, and Edmund Downing, the Rectory of the Church of Abbotsbury with the advowson of the same and all the tithes of the parish lately belonging to the dissolved Monastery of Abbotsbury, and also the Rectory of Rendcome in the county of Gloucester, to hold to the use of the said John Younge and Johanna his wife and the heirs of the said John. The jurors also found that he had long been seized of the Manor of Halesbury with appurtenances, in the co. of Wilts, and of 6 messuages and 40 acres of land, meadow, and pasture, in Boxe, and of the Rectory and Advowson of Boxe [1] and Waddeswick, with two messuages with appurtenances in the same county, and so thereof being seized on the 10th January, 28th Elizabeth, (1585-6) by indenture, demised the said premises in Wilts to Richard Fitz James, Esq., and George Snygge, Esq., from immediately after the death of the said John, for the term of 13 years at a certain rent; and the jurors further say that the said John Younge, long before his death, was seized in his demesne as of fee of a certain capital messuage called "White Friars," with appurtenances, and also of one garden, one orchard, with appurtenances in the county of the city of Bristol; and of certain premises called Waterhouse with garden and adjacent land, and also of one other messuage, called a Lodge, also of one old barne, &c.; and on the 10th January, 28 Elizabeth (1585-6), he granted by indenture all the said premises to George Snygge, Esq., from immediately after the death of the said John, to hold until Michaelmas, 1592 [the year in which his son and

[1] By his charter dated Friday, 8th Sep. 1227, Richard Poore, Bishop of Salisbury, granted to the Hospital of St. Nicholas, at Salisbury, certain rights in the Church of Wyvilesford (Wilsford), reciting two deeds which he had previously received: one from Henry, Prior, and the Convent of Farleigh, placing at his disposal the Churches of Boxe and Wilsford, which belonged to their Advowson; the other from Humphrey Bohun, Earl of Hereford, (great-grandson of another Humphrey who was founder of Farleigh Priory, and donor to it of the Churches of Boxe and Wilsford, confirming the same. This was intended for the endowment of a chaplain to say mass at the hospital for the souls of all its benefactors.—*Wiltshire Archæological and Natural History Magazine, Vol. XXV., pp. 121, 157.*

heir would attain the full age of 22 years as prescribed in his father's will], at the rent of £3 annually; and further, the jurors say that the said John being so seized, made his last will, dated 15th January, 1585-6, in which he gave to his executors all the rents issuing out of his lands and tenements (the Rectory and Parsonage of Abbotsbury, which he had bought to the use of his wife in recompense of dower, only excepted), to hold to them until his son should attain his full age of twenty-two years, to the performance of this his last will, &c., &c. And the jurors further say that the said John Younge, being of all the said premises seized, died seized, and that Anna *sic* [?Johanna] his wife is still living at Bristol. And they say that the Rectory of Abbotsbury is worth £10 per annum; that the Manor of Halsbury is held of Robert Bayard, Esq., by military service by the moiety of one knight's fee, and that it is worth, beyond reprises, £10 per annum; and that the aforesaid six messuages in Boxe are held of William F . . . . . in free socage and are of the value of 40s., and that the rectory of Boxe and the advowson of the church, &c., in Boxe and Waddiswick are held of the Queen in capite by the 40th part of one knight's fee, and the value is £4; and that the aforesaid capital messuage with appurtenances is worth per annum 40s., but by what tenure held the jurors are ignorant; and that the lodge and other premises are worth 20s. per annum, but by what tenure held the jurors are ignorant. And the jurors say further that the aforesaid John Younge held no other lands in the counties aforesaid, and that he died on the 4th September next before the taking of this Inquisition, and that Robert Younge is the son and nearest heir of the said John Younge, Knight, and was aged 18 years on the 19th February last past.[1]

Sir John Younge, described as of the city of Bristol, Knight, made his will on the 5th January, 28 Elizabeth (1585-6). To be buried in the Cathedral of Bristol at the upper end of the quire on the right hand, amongst the seats there, with a vault under the same, by the right pattern of the tomb of Alderman Bonde in St. Ellen's Church, London. To Dame Joan my wife my dwelling

[1] Inq. p.m. 31 Eliz. Part 2, No. 51.

house in Bristol, she to live in it five months every year; mentions his son Robert Younge, under 21, my Manor of Haselbury, Wilts, Rectory of Abbotsbury, Dorset, which I purchased to my said wife for her jointure; appoints Nicholas Wadham and George Snigge his executors; mentions his two daughters (without naming them) and his sister Margaret Martyn.[1]

Dame Joane Younge, described "of Bristol, Widow," made her will on 1st April, 1603: gives £150 for her funeral, poor of Abbotsbury £20, my son Nicholas Strangways, my daughter Ann Bridgman, my late husband Sir Giles Strangways, Joan Buller [Butler ?], my daughter's child, my daughter Boteler. To my daughter Fitz James a silver bason worth £20; to my daughter Lady Elizabeth Berkeley a cup worth £10; my brother Nicholas Wadham, Esq. and Nicholas Strangways, my brother, Exo^{rs} Codicil; to Peregrine Young £200, at 23, after the decease of my son-in-law John Fitz James, Esq., and of my son-in-law Nicholas Boteler, Esq.[2]

John Wadham, the father of Dame Joan, in his will dated 1st April, 1577, mentions all the children of "my son Sir John Yonge," Robert, Jane, and Margaret Younge.

Robert Young, son and heir of Sir John, was born on 1st July, 1570, and on attaining the age of 21 years in 1591, he again proved his father's will,[3] and afterwards entered into possession of his father's real estates, except the Manor of Hazelbury and the Advowson of the Rectory of Abbotsbury, which Sir John in his will states he had purchased to his wife in redemption of her jointure, and which Sir Robert inherited after his mother's death. On the 18th April, 1604, he received the honour of knighthood at Whitehall from King James I., when he was described as of Somerset. He might then have been residing at Easton-in-Gordano, which belonged to him, or at Halsbury, which had then devolved upon him. He appears to have been twice married, but we

[1] Prob. P.C.C. 25th Nov., 1589, and again by Robert Younge, 26th b., 1591 (93 Leicester).

[2] Prob. 7th Feb., 1603-4. P.C.C. (60 Stafford).

[3] Prob. P.C.C. (93 Leicester).

do not know the name of either of his wives. His half-sister, Ann Bridgman, of Badminton Magna, Gloucester, widow, née Strangwayes, in her will dated 15th February, 1606,[1] names "Elizabeth Young, daughter of Sir Robert Young by his first wife." She also names Peregrine Young, son of my brother, Sir Robert Young, and also Nicholas Young, son of Sir Robert Young. This difference of description between Elizabeth and her brothers would seem to imply that the latter were by a second wife. We have not at present been able to obtain any further information relative to Sir Robert Young. No Inquisition post mortem is found in the Record Office. He probably survived until the Great Rebellion, when the Ecclesiastical Courts were abolished, and Inquisitions post mortem ceased to be taken. No will of him, nor of his sons Nicholas or Peregrine, are recorded in the Probate Court of the Archbishop of Canterbury, nor in the Diocesan Registry at Wells. If proved at Bristol they would have been destroyed by the disastrous fire caused by the Bristol rioters in 1832.

Peregrine Young, son of Sir Robert, would appear to have married Theophila, daughter of John Butcher, or Bowcher, Alderman of Bristol, and relict of ..... Thrupp, provided Mr. Young's name, as used in Mr. Butcher's will, dated 30th January, 1621, viz., "*Pellegrine*," may be accepted as a corruption of Peregrine.[2]

[1] Prob. 8th July, 1606. Further adm° 12th November, 1682. P.C.C. (60 Stafford).

[2] Prob. 15th March, 1622-3. P.C.C. (22 Swansea).

My best thanks are due to my friend, Sir Henry Barkly, K.C.B., etc., for his very kind and valuable assistance in the preparation of these notes.

PEDIGREE OF YONGE, OR YOUNG OF BRISTOL.

ARMS.—*Lozengy, ar. and gules, upon a bend azure two Ibex's heads, erased or.*

John Yonge, Sheriff of Bristol, 1385, held a tenement in Temple Street, Bristol, clerk to the executors of the Will of Amicia Weston, 1392.

Thomas Yonge, Burgess of Bristol, witnessed various Quit-claims to tenements in Bristol, 1403-1408, Sheriff of Bristol 1407, Bailiff 1403, Mayor 1408, 1412, 1420. Will dated 14th March, 1426. To be buried before the Altar of St. Nicholas in the Church of St. Thomas. Probate dated Friday next before the feast of St. Hilary (13th Jan.) 1427-8 (Bristol Wills, p. 116.) = Joan, da. of (Walter?) Wotton, and relict of John Canynges, by whom she was mother of the famous William Canynges (John Canynges Will.)

Sir Thomas Yonge, eldest son, of the Mid. Temple, Recorder of Bristol 1463-8; appointed one of the Justices of the Common Pleas 1468 and one of the King's Serjeants the same year; M.P. for Bristol; died seized of the Manor of Easton-in-Gordano, Som., 1476; Inq. p.m. 17 Edward IV. No. 26, when Thomas his son was found to be his nearest heir and to be aged 30 years and more. Commission to prove Will 27 June, 1477. Lambeth. = Isabel, da. and sole heir of John Burton, Bailiff of Bristol 1416, Sheriff 1418 Mayor 1423 1426, 1448, 1450, ob. 1455. He founded a Chantry at the Altar of St. John Baptist in the Ch. of St. Thomas in Bristol.

Sir John Yonge described as of London in Will of John Gaywood, 1471, and as owner of a tenem^{t} in Bristol; Sheriff of London 1454-5, Lord Mayor 1460, Knighted 14th May, 1471 in the field, described as of Bristol. Inq. p.m. 21 Edw. IV., No. 24. Died 27 Nov., 1481. = Johanna da. of ... . survived her husband, remarried Thomas Lewknor, Esq. ante Nov. 1482

Alice, named in her father's Will.

Thomas Young, son & heir, aged 30 on his father's death, died seized of the M. of Easton-in-Gordano, Som. Inq. p.m., 21st Hen. VII., No. 143. = A

Alice, mar. Thomas Pynchen

George Yonge inherited the Manor of Easton-in-Gordano under his father's will. = Johanna da. of Thomas Vachell. B

John Young, son and heir, aged 30 years on his father's death.

.....da. mar. Sir John Parr, who was, in 1462, appointed Sheriff of Westmorland for life. He was brother of Sir William Parr, grandfather of Queen Katherine Parr.

A

William Malett. = Alice Younge, da. and heir, aged 28 years on her father's death.

B

Hugh Young, son & heir, inherited a burgage in Bristol after the death of his cousin (uncle) Thomas Yonge, of Easton-in-Gordano. Will dated 30th Dec., 1533. Prob. 18th Nov. following. Inq. p.m. 26 Hen. VIII., No. 53 and 27 Hen. VIII. = Alice, da. of.....

Hugh Malett, named in the Inq. p.m. of Hugh Yonge as cousin and heir of Thomas Young, viz: son of Wm. Malett and Alice his wife da. and heir of Thomas Younge.

Sir John Young of Bristol, host of Q. Elizabeth on her visit to Bristol in 1574, when he was knighted. Lord of the M. of Haselbury, Dors. Will dated 15th Jan., 1572-3. To be bur. in Cathedral of Bristol, names his son Robert under age, and mentions two daus. unnamed, also bro.-in-law, Nich. Wadham. Prob. 21st Nov., 1589. Inq. p.m. 31 Eliz., Part 2, No. 51. = Joan, only da. of John Wadham, of Edge, co. Dev. by Joan his wife, da. and heir of John Trevarthian, of co. Cornw. and relict of John Kelliou, of Columpton, Dev., and coheir of Nicholas Wadham, her brother, founder of Wadham College, Oxon. Will dated 1st Ap., 1604. She was relict of Sir Giles Strangways. Bur. in Bristol Cathedral M. I.

Margaret mar. Nicholas Martin of Athelhampton Dorset, whom she survived. Will, 1611. =

1 w. = Sir Robert Young, son and heir, born 1st July, 1570, kntd. at Whitehall, 18th April, 1604, held the M. of Haselbury and advowson of Abbotsbury, Dorset. =

Jane Younge.

Margaret Younge.

Frances, da. and coh. mar. at Piddleham 1577, Thomas White of Fittleford.

Elizabeth.

Nicholas.

Peregrine Young. named in the will of his aunt of the half-blood, Ann Bridgeman, 1622-3, P.C.C. (22 Swansea). = Theophila, da. of John Butcher, alias Bowcher, relict of John Thrupp, Alderman of Bristol, Sheriff 1597, Mayor 1608 (see Som. Wills, Part 2, 49.)

THE SURFACE FLINT IMPLEMENTS OF THE COTTESWOLD HILLS.

BY THE REV. J. H. CARDEW, B.A., Rector of Wingfield, Wilts.

IT is a disappointing thought to many that so little can be learnt about the pre-historic inhabitants of this country. Much labour and money has been expended in the opening of barrows which has only been repaid by the recovery of a few arrow-heads and bones. There is, however, a source of information which has not been generally known or regarded, viz., the number of implements that are to be met with on the surface of the soil.

The Cotteswold hills present great facilities for the study of flint implements. The stone there is entirely oolitic, and if by chance any other is met with it is almost sure to be a flint; it may be only a chip or it may be an implement. In some fields half a dozen, in a few spots fifty, may be found in an hour; of these the implements will form only a small percentage.

I have long suspected that remains of this kind are scattered broadcast over a great part if not the whole of this island, not to say other countries. It is only reasonable to suppose this, at any rate, of those parts which are not very distant from the region where flint is a mineral, for the material is almost indestructible, and was in common use. It is far more difficult to detect flints where the surface of the ground is strewed with many kinds of stone. But the supposition has been confirmed by a very casual search in Leicestershire and in the north-western parts of Wiltshire. They are to be found on the surface in the counties of Antrim and Down, if not in other parts of Ireland. It would be well if those who have the opportunity, and are interested in the subject, would search other localities.

The following remarks are the result of the examination of very many thousands of flints gathered on the Cotteswolds, and

they may perhaps be deemed not unworthy of being presented to the Society, it being premised that no mention is here made of any implements except those which show undoubted signs of having been worked for a purpose—whether that purpose be correctly known or not—or else of having been worn by use.

A few words should be said of the colour of these flints. They are mostly of the black kind. Through long exposure on the surface of the soil they acquire a pure white or cream-coloured patina; or it may be a milky blue one if the exposure has been of shorter duration. If they have been turned up by a plough from a good depth they are of their original blackness. The patina is of a very appreciable thickness, and is very different from that which forgers have attempted to pass off for it. Occasionally a flint is of a naturally drab colour and sometimes yellow. The nearest point at which the material could have been procured was Berkshire, a distance, roughly speaking, of forty or fifty miles.

The most numerous implements are scrapers. They are of the shape of the human nail, and semi-circular. They are worked round the border on the upper surface only, and bevelled so as to give them a sharp edge on the level surface, the straight side or back being left thick and unworked. They vary in diameter from $\frac{2}{3}$ to $1\frac{1}{2}$ inch. The smallest seem to have been intended for scraping small skins, perhaps to be used by children. Sometimes the scraper is prolonged with a handle like a mustard spoon, with a total length of $1\frac{3}{4}$ to $2\frac{1}{4}$ inches. Some scrapers have a concave edge for scraping the shafts of arrows or bone needles. Beyond the concave part they present no particular shape. Of course, individual makers might exercise their fancy if they pleased. One has certainly done so by making a triple scraper out of a triangular flint, one concave scraper being on each side of the triangle.

Some implements much scarcer than scrapers proper are discoidal from $\frac{1}{5}$ to $1\frac{3}{4}$ inches in diameter, and differ from them in being worked on both surfaces, so that they have a cutting edge all round. They were, perhaps, slingstones hurled from a stick. Many discs are as small as the smallest scrapers Could they

have been used in some game? Mrs. Dent, of Sudeley Castle, has in her interesting collection one that is quite circular and just like a bone button in shape, only instead of having a hole in it, it has a little nick in the centre. Perhaps it was not "all work and no play" with these people who made them.

Other implements are globular like bullets, roughly worked all over, as if to be thrown from a sling made of leather or twine. I say of twine because we know that the old inhabitants of the country could spin, from the whorlstones that have been found elsewhere. Another implement is like a compressed ball with a sharp but irregular edge, the use of which I leave to conjecture. It is 2 inches in diameter, and an inch thick in the centre.

Arrowheads are the most interesting objects to persons in general from the obviousness of their use and the delicacy of their manufacture. The judgment with which many of them were formed, the precision with which portions of flint were removed, and the extreme thinness of the weapons, often only $\frac{1}{10}$ of an inch, and the consequent difficulty of execution, all strike the observer and give a higher estimation of "the untutored savage" than some are willing to allow him. The arrows are, of course, sometimes very rude, the work of a "prentice hand," and sometimes they have been lost before they were completed. They may be divided into six typical varieties. First:—thin and leaf-shaped; Second:—thicker and almond shaped; Third:—triangular with straight or concave base; Fourth:—with a stem and two barbs; Fifth:—with a stem but barbless; Sixth:—with parallel sides and curved at the base. They vary in size from $\frac{5}{12}$ of an inch to 2 inches from base to point, not including the stem. Most frequently one surface has the flatness which is produced by fracture, and the other surface worked all over: or both surfaces may be flat and only the edges and point worked. Often they are worked carefully all over both surfaces. The sides may be straight or gracefully and geometrically arched. The barbs are sometimes very long, and must have been executed very carefully to bring them to perfection.

There is another feature in some of them which is worthy of remark. Blows have been given along the sides in such a way as

purposely to give a serrated edge. In one or two instances this effect has been produced after the completion of the arrowhead by drawing a sharp flint at right angles across the edges; and this has been done so nicely that the serratures are only $\frac{1}{12}$ of an inch apart.

Arrowheads do not seem to have ever been polished. Probably it was not worth while to spend the labour of polishing on a weapon which would so soon be lost or broken by use. The case was different with celts, which are ground and polished with vast labour and patience. Sand was sometimes used in this operation, of which the scratches are evident on some specimens. Mrs. Dent has in her collection a hone worn into a deep trough by constant use for this purpose. The celts are worn on both surfaces to a beautiful edge, the sides being rounded or squared. Perfect, or nearly perfect, specimens are rarely if ever found on the surface of the soil. Celts, when broken, were again worked into arrowheads or other implements, in which a polished portion of the original weapon still remains as evidence. Small celts are found entire, some of them $1\frac{1}{4}$ and $1\frac{3}{8}$ inch in length. The largest chopper illustrated is made out of a broken celt, which still shows its polished surface. (*See Plate XXVI., fig. 10.*)

Perhaps for the same reason spear-heads are equally rare, even portions being seldom met with.

Knives are variable in pattern. Of course, any large flake with a sharp straight edge could be used as a knife. One such may be particularised, there being no doubt as to its use, as the sharpness of its edge has been perfected by a little additional working. It is a fine specimen, $3\frac{1}{2}$ inches long and from $1\frac{1}{4}$ to $1\frac{1}{2}$ inches broad. One type is triangular, one side being prolonged at the base into a sort of tang to be fitted into a handle.

Others are scimitar-shaped, with a broad back, the edge having been sharpened like that of a scraper, with blows along one surface.

Others may be called lancets, keen weapons with sides curving to a sharp point, without any special work. The effect of a blow or a prog from one of these we would rather comtemplate in the

imagination than experience in the reality. In fact no sharper weapon could be devised with hammer and steel.

Borers and rimers take the place of needles. Needles of bone, which they no doubt made use of, perished long ago. Sometimes by a happy accident a thin strip would be struck from a flint, which would take the place of a needle without an eye. By the help of these they could sew with thongs or with thread. I say with thread because spindle whorls have been found elsewhere made of stone. These could not be readily made of flint. I have, however, met with one flint with a natural hole in the centre, which has been worked into a rather rude whorl. Nor is it assuming too much to say that they wove linen. It does not militate against Cæsar's statement, that they dressed in skins. When we say that a Russian mujik dresses in sheepskin, it does not preclude him from knowing the use of linen garments. Besides a leathern jerkin is no bad substitute for iron armour.

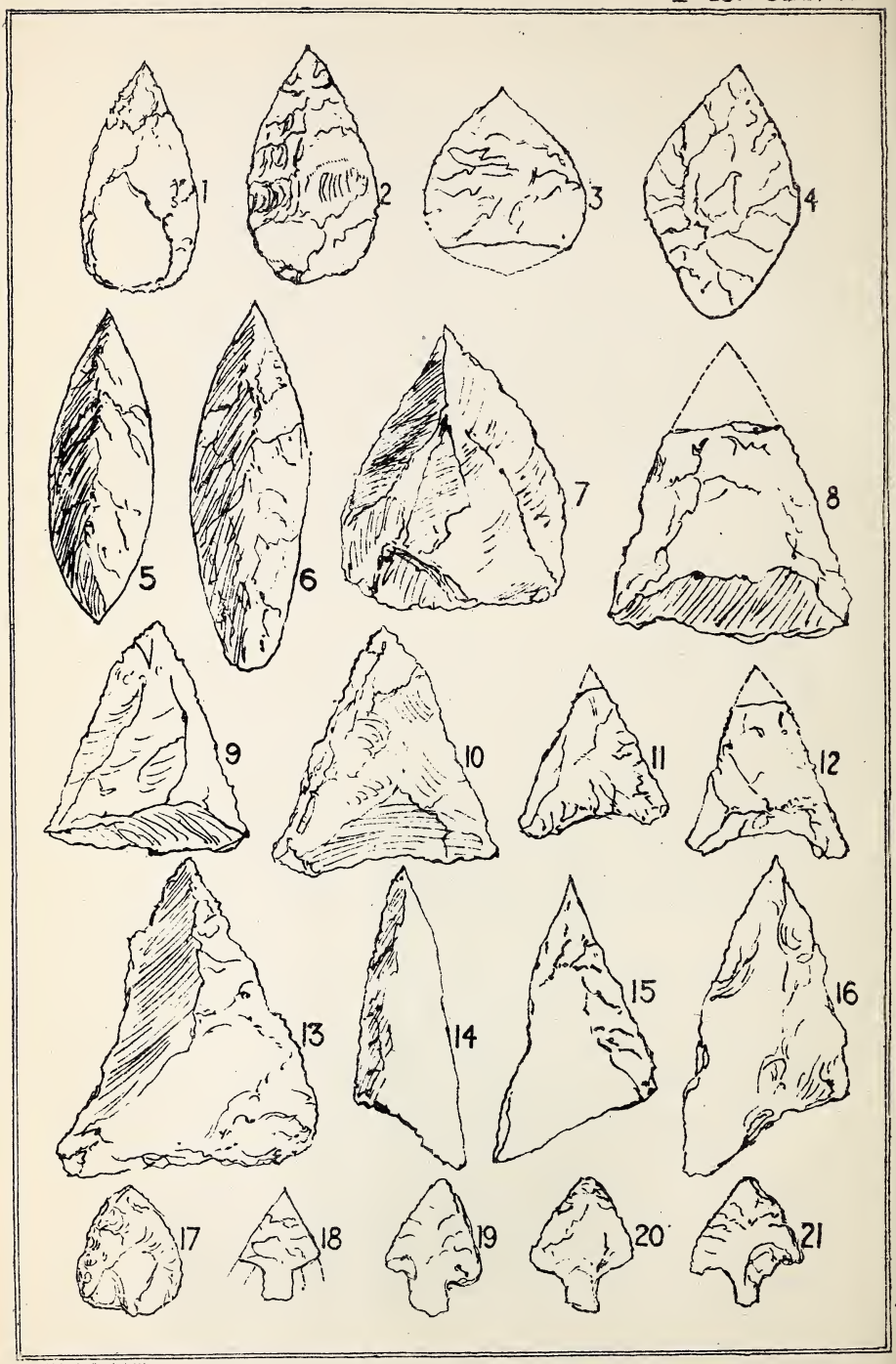
To pass on, however, from what may be considered by some a mere rash conjecture, they had axes or chopping instruments, tolerably heavy, with no very defined shape, but with a decided edge; also implements which were used according to Dr. Evans in making arrowheads. Besides these, there are planes or chisels, which are more or less square flints with one straight sharp edge.

They certainly grew cereals, and rounded balls of flint were used as corn crushers. Sometimes we find one of old red sandstone, like a small compressed orange, 2 inches in diameter and $1\frac{1}{2}$ inch thick.

Other implements are found which are of doubtful use and hard to describe. I will only bring to your notice one more, which is as curious as it is minute. It may be likened to a miniature penknife. It is just an inch long, including the handle, which is $\frac{1}{3}$ an inch. The top is not pointed but rounded, and has been fashioned, as well as the edge and back, by chipping.

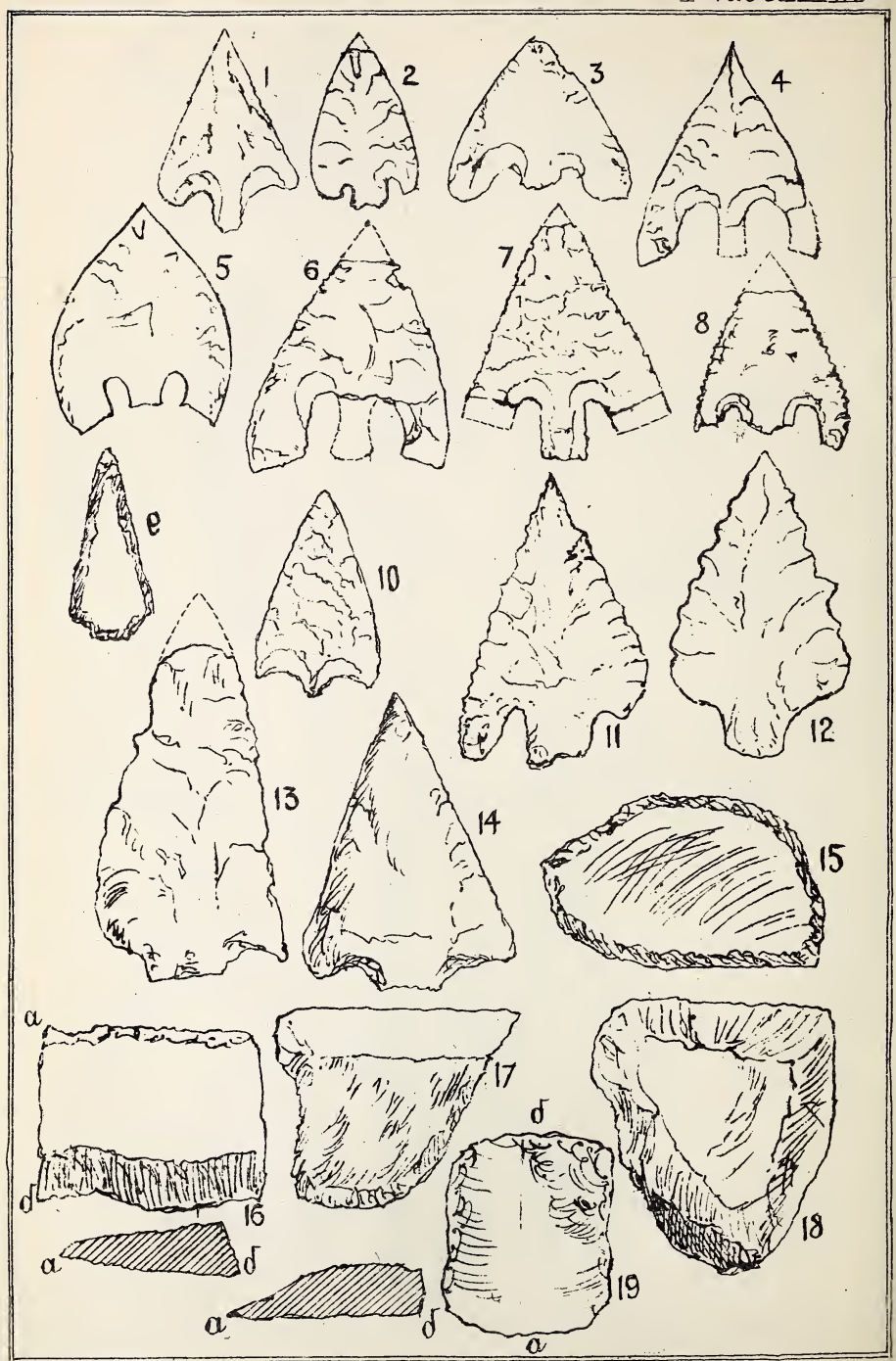
There are no data for fixing the various ages of these implements. Some have been procured, which are certainly neolithic, from a seam of oolitic gravel lying 6 or 8 feet below the surface in the brick clay at Leckhampton, associated with the stumps of oak

Plate XXI



P. DLAY. LITH. CLIFTON.

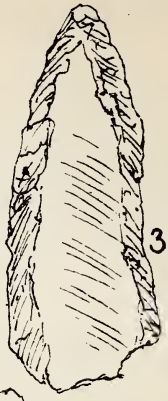
Plate XXII



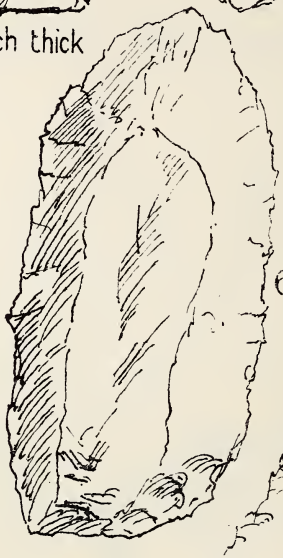
A.CLAY, LITH. CLIFTON.

5/12 inch thick

1/4 inch thick



7/12 inch thick



1/4 inch thick

3/10 inch thick

1/4 inch thick

ADLER LITH CLEFTON

trees standing in situ and nutshells. These flints are stained yellow. We may, however, with tolerable safety, affirm that the leaf-shaped arrows, at any rate some of them, are as old as those of the same pattern which are found in the long barrows, the burial places, as far as we know, of the most ancient race that ever inhabited this island. The other kinds must be left to

"Craze antiquarian brains with endless doubt."

The review of these remains takes us back to the earliest dawn of art in this land, and gives us reason to believe that the people of the stone age displayed the same ingenuity and power of invention in their works that we moderns do in ours. We have the advantage of the discoveries and improvements of our predecessors; but in justice we should not deny to the ancients the same gifts of mind which belong to ourselves. Only the field in which they employed it was narrower than ours. The savage was inferior to us in his want of ancestral experience, but not in his mental capacity.

DESCRIPTION OF PLATES.

Plate XXI.

1- 6. Leaf-shaped and almond-shaped arrow-heads.
7-10. Triangular do. do.
11-12. Do. with concave bases.
13-16. Knives.
17-21. Very small arrowheads.

Plate XXII.

1-6, 9-11, 13-14. Two barbed of various designs.
7, 8, 12. Serrated.
15. A scraper, apparently, but of peculiar workmanship.
16, 17, 19. Planes? perhaps, 17 as sharp as a knife.
18. Instrument of unknown use.

Plate XXIII.

1-3, 5. Javelin heads.
4. Arrow or javelin.
6. Javelin?
7-9. Bluntly pointed. Borers, according to Dr. Evans.

Plate XXIV.

1-4-6-7. Scrapers.

5. Upper and under view. Worked on both edges. What?

9-10. Concave scrapers.

8.11.13. Various instruments.

12. Borer?

14. A Borer.

Plate XXV.

1. A very small and peculiar instrument worked all round, the back flat.

2. Of unknown use.

3-5. Knives, perhaps.

6-8. Like small axes.

9. For the same use apparently as *XXIV.*, 11. Evans says for making arrow-heads.

Plate XXVI.

1. Perhaps a javelin-head. The underside is flat.

2-8. With a sharp edge all round and worked to the edge on upper and under surface.

9. Ditto, but oval.

[These may be sling-stones from 2 to 9].

10. A heavy kind of axe worked on both surfaces, which are partly polished. Edge all round except from A to B, which is flat.

Plate XXVII.

1-3. Knives.

4. Of unknown use.

5. Lancet, sharp as a razor on both edges.

6. Knife.

7. Perhaps of the same use as *XXIV.*, 11, and *XXV.*, 9.

8. A chisel.

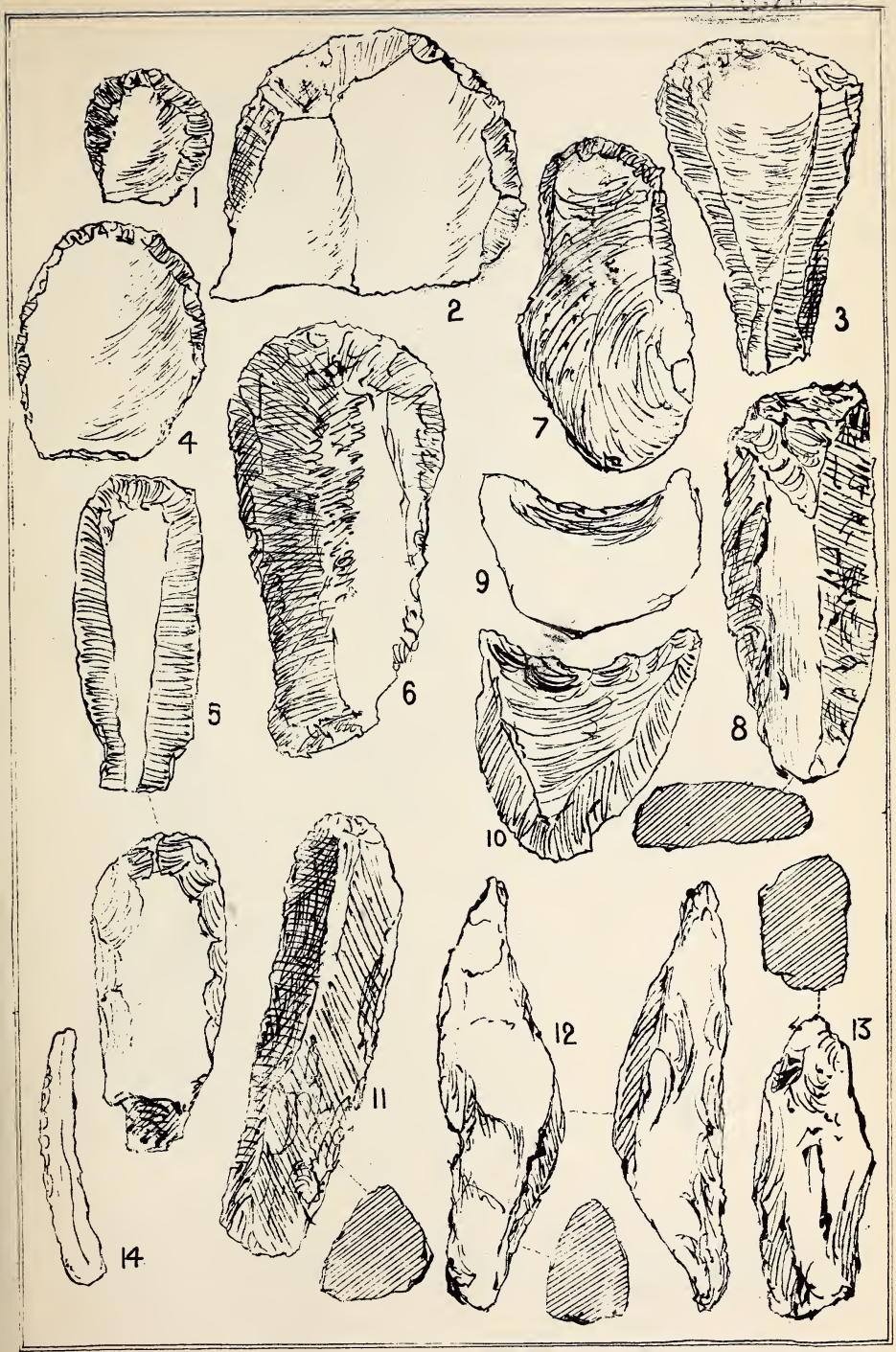
Plate XXVIII.

1-2. Small celts.

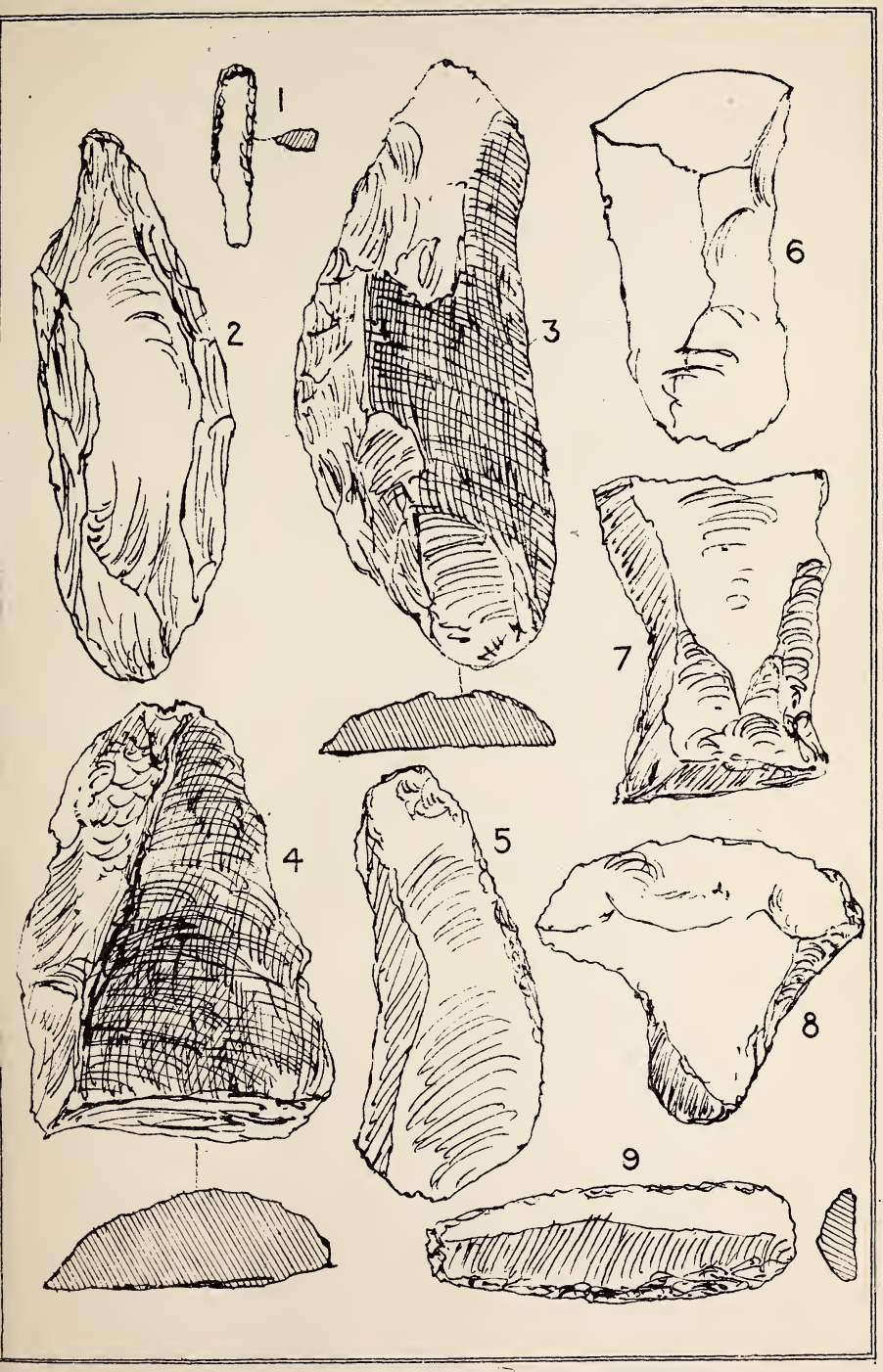
3. An arrow-head.

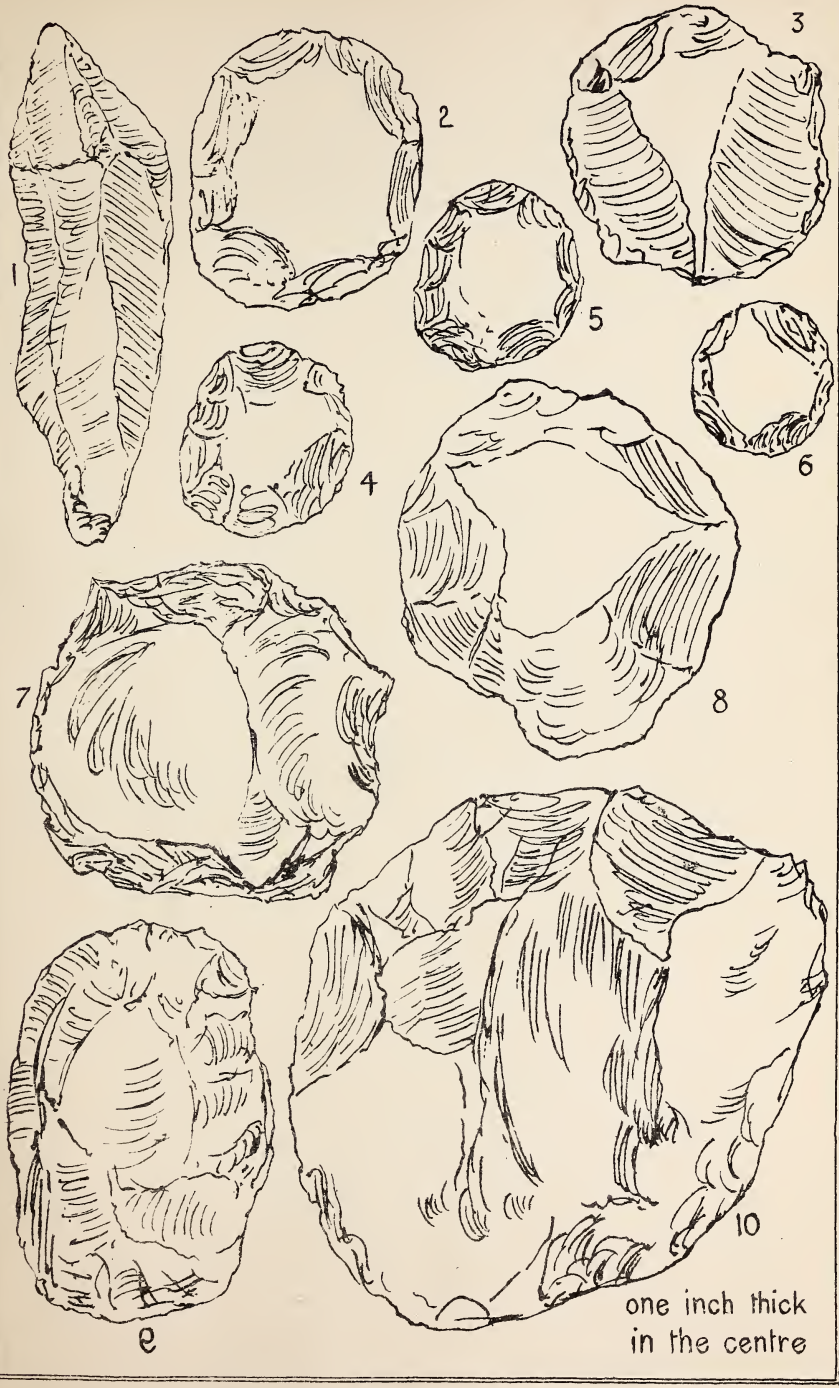
4. Implement of uncertain use.

Plate XXIV



A. CLAY LITH. CLIFTON.

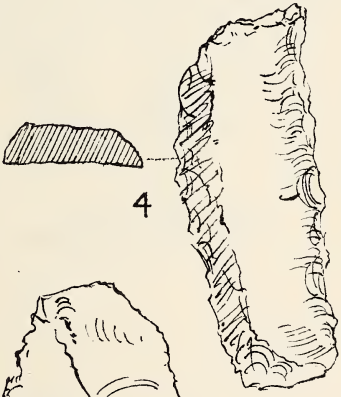

1
2
3
6
7
4
5
8
9


1
2
3
4
5
6
7
8
9
10
one inch thick
in the centre

1

2

3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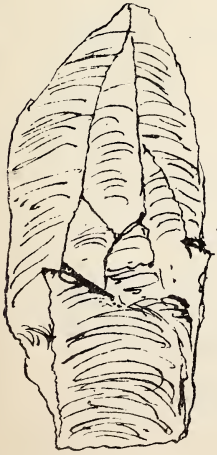
7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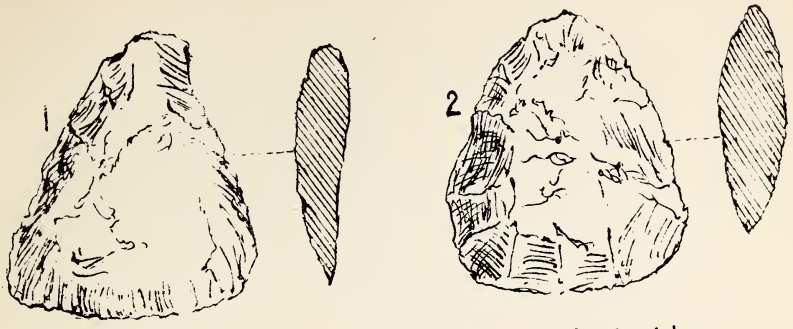
6

8



Small Celts N° 2 worked on both sides.

Arrow

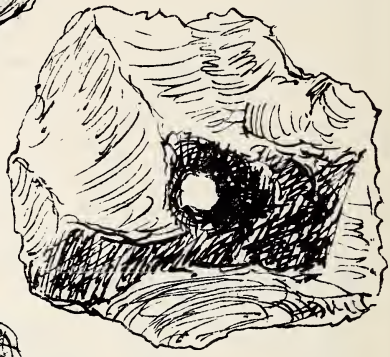
full view

side view

Implement of uncertain use

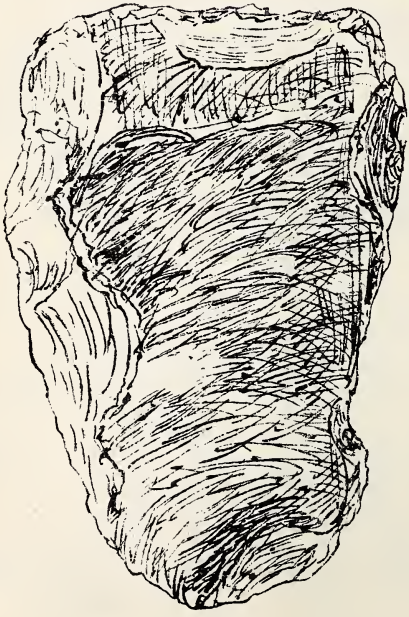
1

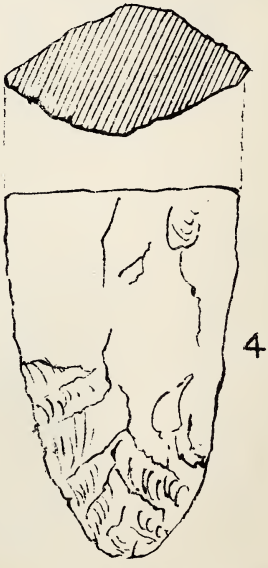
5



3

2





4

A.CLAY. LITH. CLIFTON.

Plate XXIX.

1. One barbed arrow-head with a stem.
2-8. Various arrow-heads.
9. A knife something like *XXVII.*, 6.
10. A kind of axe.
11. A cell worked by chipping.

Plate XXX.

1. A corn-crusher of old red sandstone.
2. A very large scraper; or, query, an adze.
3. A whorl, probably.
4. The butt end of a spear-head, and its section.
5. A triple scraper.

NOTES ON THE ACCOUNTS OF THE PROCURATORS, OR CHURCHWARDENS, OF THE PARISH OF ST. EWEN'S, BRISTOL.

Continued from 182.

The Accomptes of Phelyp Jonys and Rychard Kere procurators of this paryssh churche of Seynt Oweyn ys accompten fro the xxvijth day ffebruare in the vijth ȝere of Kyng Edw. the iiij^{the} on to the xxiijrd day of Marche yn the ȝer than next suyng [27 February, 1467-8—23 March, 1467-8].

RESCEYTES OF RENTES.

In primis, of Elizabeth Sharp for rent of assyse -	xxx^{s}
Item, of John Wolf for our place - -	xxxiij^{s} iiij^{d}
Item, of Geffrey Gryffyth for rent of assise - -	x^{s}
Item, of Sir Edmund Hungerford, Knygt, for rent of assise	iiij^{s}
Item, of John Taverner, Gentleman, for rent of assise -	vj^{d}
Item, of John Merbury, Squyer, for rent of assise -	vj^{d}
Item, of John Gryffyth, Tayllour, for rent of assise -	vj^{d}
Item, of John Estmond for rent of assise - -	xij^{d}
Summa -	iij^{li} xix^{s} x^{d}

EASTER DAY.

RESCEYTES OF SAALES OF SEGYS AND OTHERS.

In primis, of David Lewys for hys sege and hys Wyf ys	xij^{d}
Item, of Rychard Kere for hys sege and his wyf ys -	xij^{s}
Item, of John Perkyns for hys sege - -	viij^{d}
Item, of dyuers of the parysshons for wax condels -	xij^{d}
Item, of Pyers Grenfeld of the rest of lattest ȝere next be fore this - - - -	iiij^{s}
Summa -	vij^{s} viij^{d}

RESCEYTES OF DAUNSYNG MONY.

In primis, of Margaret Nancothan - - -	xx^{d}
Item, of William Tayllour - - -	xj^{d}

Item, of Margaret Wolf - - - - xv^{d}
Item, of Lawrence Wolf - - - - xiii^{d}
Summa - iiij^{s} xj^{d}

Receytes of the purs[e].

In primis Summa iij^{li} v vij^{d} ob$^{\bar{}}$ q^{r}
Summa totalis of all receytes viij^{li} vij^{s} iiij^{d} q^{r}

Paymentes payed by the seyd procurators as suen.

Tylyng of the Church Rof.

In primis, for v. m^{l} lath nayl - - - vj^{s} viij^{d}
Item, for calsetnayl - - - - iiij^{d}
Item, for bordnayl - - - - v^{d}
Item, for hachnayl[1] - - - - xxj^{d}
Item, for taknayl - - - - ix^{d}
Item, for latthys - - - - vij^{s} vj^{d}
Item, for tyle stonys - - - - xxxvj^{s}
Item, for makyng of the Scaffold Sklakbbys [Slats = cross pieces] and sawyng to the Carpynter - - iiij^{s}
Item, for fyllyng of rubbel and quynchyng[2] of stonys, to a laborer - - - - - xd ob$^{\bar{}}$
Item, to ij tylers ij Wekys - - - xiij^{s}
Item, to Robert Tyler and hys men and laborers for ther hond iij wekys - - - xxxv^{s} v^{d} di

Many items are omitted.

Summa - vj^{li} ix^{s} viij^{d}

Other costes as suen.

In primis, for the amendyng of a key - - j^{d}
Item, for talowe condels[3] - - - - iiij^{d}
Item, for summonyng of David furbor for the daunsyng mony ij^{d}

[1] These nails are not now known in the Trade by the names here given. Board-nails are now called "clasp nails," and are sold at 3d. per hundred. Hache, or hatch, nails are sold at 3½d. per hundred. This name is still used in North Devon. Lath-nails are sold at 14s. per cwt. or about 1d. per hundred.

[2] Quinch = to stir or move (Halliwell).

[3] This is the first time we have noticed *tallow* candles. They would seem to have been used as decorations at Christmas.

Item, for the amendyng of ij surplyses and settyng on of a peyr[1] of vestymentes - - - ij^{d}
Item, for costes on Corpus Christi day - - xviij^{d}
Item, for wax and makyng of wax (*sic*) - viij^{s} viij^{d}
Many items are omitted.
Summa - xix^{s} v^{d} ob.

ALLOWANCES AS SUEN.

In primis, there was allowed vn to Elizabeth Sharp yn maner and forme before rehersed - - ij^{s} viij^{d}
Item, Geffrey Gryffyth as hyt ys a foreseid - - iiij^{d}
Item, to John Wolf as hyt ys be for specyfyed- - ij^{d}
Summa - iij^{s} ij^{d}
Summa totalis - vij^{li} xij^{s} iij^{d} ob.

So accompted to be accompted and allowed to be allowed the seid procurators owen to the parson and parysshons forseid vppon this ther present accompt xv^{s} j^{d} ob q^{r} which thei leyn down and so gon quyte out of their offices.
vn pyers Grenfeld dȝ - - - - iiij^{s}
v^{s} forseyd of the seid accompt deducted, rest x^{s} j^{d} ob q^{r} in clare in burse.

The Accomptes of Rychard Batyn and Robert Core procurators of the paryssh of Seynt Owen is church of Bristowe and Accompten fro the xxiij day of Marche yn the viij ȝere of Kyng Edward the iiij^{the} vnto the xxj day of Marche yn the ȝere than next suyng [23 March, 1467-8—21 March, 1468-9].

RESCEYTES OF RENTES.

These were exactly the same as in the previous year: viz., iij^{li} xix^{s} x^{d}

OTHER RESCEYTES AS SUEN.

In primis, of John Estmund of that he was behynd of hys rent in tyme of John Bryd and John Gryffyth late procurators of this paryssh - - - - xij^{d}

[1] A pair = "a set."

Item, of John fforster, merchant, of hys goyng to the See [sea] . . . . . iiij^{d}
Item, of William Maunger of Marleburgh - - iiij^{d}
Item, of dyuers of the paryssh for Waxcondels viij^{d} It. ij^{d}
Item, of Rychard [illegible] for nayles - - ix^{d}
Item, of Rychard Kere for x li of lede - - vij^{d} ob
Summa - iij^{s} xd ob

Resceytes of Saalys of Seges as suen.

In primis, of John Boyd for his sege - - vj^{d}
Item, of John Gryffythe for his sege - - vj^{d}
Item, of John Dodyng for hys sege and hys Wyf ys - xij^{d}
Item, of Thomas Graylok for Alice his Wyf ys sege - vj^{d}
Summa ij^{s} Should have been 2s. 6d.

This objectionable practice of appropriating the seats in the church for money, whether for life or in perpetuity, must have greatly interfered with the accommodation of the parishioners.

Other Rescytes as folowen:

In primis, of Pyers Grenfeld of that he was behynd yn Phelyp Jonys and Rychard Kere is dayes late procurators of this churche - - iiij^{s}
Summe - iiij^{s}

Paymentes payed by the seyd procurators.

We may notice the following items:

In primis, for reparyng a sege yn the churche - iiij^{d} ob
Item, for j spone of Syluer - - - xviij^{d}
Item, for wasshyng of the best sute, the iij ij^{de} aubys and amysses, ij beylys and the surplyses, and other auter cloths - - - - xx^{d}
Item, for talowe condels and bowes a geynes cristmas - v^{d} ob.
Item, for the pascal, the font tabre, and the lyghtes aboue and benethe newe made - - - xiij^{s} v^{d}
Item for the exchange of ij cruettes - - - v^{d}
Item, for j dossen and v quayers of vellom to perform [complete] the legend - - - x^{s} vj^{d}
Item, for wrytyng of the same - - - xxv^{s}

Item, for ix skynnys and j quayer of velom to the same legend - - - - - vˢ vjᵈ

Item, for wrytyng of the forseyd legend - - iiijˢ ijᵈ

Summa - iijˡⁱ xvjˢ ixᵈ

So accompted to ben accompted and allowed to ben allowed the forseyd procurators owen to the forseyd parson and parysshons vppon this present accompt ixˢ vijᵈ ob. whiche thei leyn downe and so dyscharged of there offices.

The accomptes of John Byrde and John Dowdyng procurators of this paryssh of Seynt Owen ys Churche of Bristow and accompten fro the xxj day of Marche yn ix yere of Kyng Edward the iiijᵗʰᵉ vnto the vᵗʰᵉ day of Auerell in the yere than next suyng [21 Marche, 1467—5 April, 1469.]

Resceytes of Rents.

The same amounts received from the same persons as last year.

Summa - iijˡⁱ xixˢ xᵈ

Other Resceytes as suen.

In primis, of dyuers of this paryssh for Waxcondels - viijᵈ

Item, for the barnyng to the lampe - - - vijᵈ

Summa - xvᵈ

Resceytes of Saales of Seges as suen.

In primis, of Stephyn Sherman for his sege and his Wif ys sege - - - - - xvjˢ

Item, for William Sere ys Wif ys sege - - vjᵈ

Item, of Maister Cannynge, the younger, to the lampe - jᵈ

Summa totalis - iiijˡⁱ xˢ vᵈ ob.

Paymentes payed by the seid procurators.

There is very little to notice in the items under this head, we may note the following :

Item, for Maister parson ys Syrplys for viij ellys of holand cloth, price the elle ixᵈ, and for the makyng of the seid surplys ijˢ Summa - - - viijˢ

Item, also for the clerke is syrplys, for the Clothe and for the makynge of the seid syrplys - - ijs iiijd
Item, for the bawdry [bawdrick] of the litell bell - vd
Item, for mendynge of the boll of the claper - - ijd
Item, talow Candels and holmyn bowes a geyns Crystymas iiijd ob.
Item, for the basket for holy bred - - - jd
Summa - xxxvijs vd ob.

No acquittance and discharge is recorded on this account.

The Accomptes of Robert Blower and David Lews procurators of the parish church of Seint Ewen of Bristow maad fro the vth Daye of Aprile in the xth yere of the regne of Kyng Edwarde the iiijth vnto the first daye of Aprile in xlix yere fro the begynnyng of the regne of Kyng Henry the vjte and of the readepcion of the royal power the first yere That is to saye bi oon year [5 April 1470-1471].

The reciptis of the rent.

These are the same as before, except that certain arrears are brought to account increasing the amount to the

Sum of - iiijli ixs iiijd

Reciptis on Good fryday and Ester daye

Also receyued the same ij dayes - - - ixs

The same sum has been regularly credited for several years.

Other Receipis.

In primis, receyued of the yift of John Nancotham vis viijd
Also receyued for the burying of John Aleyn - - vjs
Also receyued for Wax candell in the Rodelofte - vjd
Also receyued for the burying of Dauid Lews wif - iijs iiijd
Summa - xvjs vjd

Receiptis of Syges.

In primis, of Thomas Edmunde for his Wife is Sege - vjd
Also of Thomas Ap howell for his sege and his Wifis - xvjd
Summa - xxijd
Summa totalis vli xvjs viijd

PAYMENTES AND EXPENS.

The only items under this head which require notice are the following:

Item for a red Skynne to keuer the legent - - vd
Also for the binding and correcting of the seid Boke - vs
Also for the exchaunge and makyng newe of the rode light iijs ixd
Also for the lumining [illumining] of the seid legent xiijs vjd
Also for the clensyng of the same Boke - - xijd
Also for a cheyn to a prymer of the yifte of Robert Core viijd
Also for a dexte to the same Boke - - - iiijd
Summa - xliiijs ob.
There are also certain allowances amounting together to vs vjd

YIFTES.

In primis, a signe of Siluer of the yifte of Robert Cote, notary, waying half an vnce and half quarter of Siluer to thentent to make a Ship for Sence price xxijd
Also a claps of Siluer of the yifte of the seid Robert, weying a qr of an vnce
Also a jack of the yeft of the seid Robert
Sum of all payments - iijli iijs jd ob.
So there Remayneth in the purs - vjli ijs iijd ob. qr

It will be observed that in this account the spelling is considerably modernised, and the writing is also much improved.

The Accomptis of John Wolf and John Perkyns Proctors of the parish chirch of Seeynt Ewen of Bristow maad fro the first daye of Aprile in the xlix yere of the regn of Kyng Herry the vj, fro his begynnyng vnto the xviij daye of Marche the xij yere f the regne of our liege Lorde Kyng Edward the iiijth That is to saye by oon yere. [1 April 1471—18 March, 1471-2].

THE RECEYTES OF THE RENTE.

The Rents are the same as before - - iijli xixs xd
and
The Receetes of Good friday and Easter day day amount vijs ijd

Other Receytes.

In primis, of John Estmond of that he was behynde of his rent in the time of Robert Blower and David Lewes, then proctors - - - - iiij^{s}

Also for a Jak of the yifte of Robert Co re - - vij^{s}

Also a grene couerlete of the yifte of Mawde Core that was wond to be sette aboute the sepulcre

Also for the hire of the best crosse - - - ij^{d}

Also for Wex Candellys - - - - xij^{d}

Also for Dauid Lewes burying - - - vj^{s} viij^{d}

Summa - xviij^{s} x^{d}

Paymentes payde by the seid Proctors.

In primis, for kepyng of the Sepulcre at Estyr - viij^{d} ob.

Also for the pascall and for the font Tapre and other wex ayenst Ester - - - v^{s} ix^{d} ob.

Also for xvj^{li} wax, that is to saye to Seynt Kateryns lyght, oure lady lyght, and the rood lyght, and the makyng thereof - - - - - ix^{s} vj^{d}

Also in Bromys - - - - iij^{d}

Also for reparacon of the Beerhous - - vij^{d}

Also for the dyner on Corpus Cristi daye in Bred and Ale - - - - - xvj^{d}

Also the same daye for bef, moton, chykyns and spyces - xxiij^{d}

Also for the Cokes labor and fuell - - - iiij^{d}

Also for wax, and to the preestes and Clerkes - - xvj^{d}

And other items.

Summa - xliij^{s} viij^{d}

There were sundry allowances amounting to . . iiij^{s} x^{d}

So all thynges accompted to be accompted and allowed the seid procurators owen to the seid parsone and parisshons vpon this present Accompte lvij^{s} j^{d}, which they leyen down and so discharged of their Office.

So there remayneth in the purse - - viij^{li} xviij^{s} x^{d}

The Accomptis of Richard Browne and Thomas Edwards proctors of the Parysh Churche of Seynt Ewen of Bristow and accompten fro the xviij daye of Marche the xijth yere of the regne of Kyng Edward the iiijth vnto the xxiiijth of Marche the xiijth yere of oure seid Souereigne Lord Kyng Edward [18 March, 1471-2—24 March, 1472-3].

THE RECEYTIS RENTIS.

The Receipts under this head are the same as before viz., iij^{li} xix^{s} x^{d}

The Receipts for Good friday and Ester day were - viij^{s}

And from dyuers of this paryshe for Wax candels - viij^{d}

The Receipts for Seges. - - - - ij^{s}

OTHER RECEITES AS SUEN.

In primis, Maister Person for Lampe Oyle - - iiij^{s}

Item, William Germyn for the Cros[e] - - ij^{d}

Summa - - iiij^{s} ij^{d}

OTHER RECEITIS.

Rents in arrear from sundry persons - - iij^{s}

Summa totalis - iiij^{li} xvj^{s} viij^{d}

PAYMENTIS PAYED BY THE SEID PROCTORS.

Under this head we need only mention the following:

Item, for Tukkyng Girdellis [1] - - - iiij^{d}

Item, for Wine to the Collectors of the Kynges Syluer - iiij^{d}

Item, for the newe Vestmentes - - xiij^{s} iiij^{d}

COSTIS.

In primis, for Sowdyng [soldering] of a Gutter that is partable by twixt Seynt John and us - - ij^{d}

Summa totalis - xliiij^{s} j^{d}

Allowance on rents not paid - - - iij^{s} v^{d}

OTHER ALLOWCEȝ AS SEWEN.

In primis, to Elizabeth Sharp for the Kyng is Siluer - iij^{s}

[1] Tucking-girdle—Tuckyng Kyrdell—*saincture decourser.* *Palsgrave.*

Sum of all the payments and allowances - - l^s vj^d

So all thyngis accompted to ben accompted and allowed to ben allowed the seid proctors owen to the seid Parsone and parysshons vpon this present accompte $xlvj^s$ vij^d the whiche they leyen a downe and so discharged of their Office.

So there remayneth in the Purce - $xlvij^s$ xd

With a spone of Syluer, a signe of Syluer, a clasp of Syluer and Gylt.

Here followen Costys don upon the blak Vestementis by Maister Parson and Richard Browne and Thomas Edwardes the forsaid proctors in their daies.

In primis, for worsted to the seid blak vestementes $xxvij^s$ $viij^d$

Item, for the Orfeys [Orfreys] of the seid vestementes $xxxiiij^s$ $iiij^d$

Item, for bokeram to the same vestementes - - ix^s ij^d

Item, for Sterrys to the same vestementes - $xxiiij^s$ vii j

Item, for Rebond [Ribbon] and frange [fringe] to the same vestementes . . . . vj^s $viij^d$

Item, for lynnyne clothe to the same vestementes - $viij^s$

Item, for the blessing of the seid vestementes - - xij^d

Item, to Geffray Vestmentmaker for his labor and his hondy worke vpon the seid Vestmentes - - x^s

Summa - vj^{li} vj^d

Yyftes of dyuers of this paryssh to the seid vestmentes as sewyn :

In primis, of William Taillor - - - ij^s vj^d for to have the seid vestementys at his bereying where and in what place that euer hit pleasith him to be beryed.

Item, of John Birde - - - - xij^d

Item, of Robert Hynd, Goldsmyth - - - xx^d

Item, of Richard Browne - - - $viij^d$

Item, of John Wolf - - - - $viij^d$

Item, of Editha A.B. - - - - $viij^d$

The Accomptes of Richard Browne and Richard Kere Proctours of the parysshe Churche of Seynt Owene of Bristowe and Accompton fro the xxiiij daye of Marche the xiij yere of Kyng Edward the fourthe vnto the last daye of Marche the xiiijth yere of our seid souereigne lorde Kyng Edward [24th Marche, 1472-3—31st Marche, 1474].

The Receytes of Rentes.

The rents were the same as in preceding accounts, viz., iij^{li} xix^{s} x^{d}

Receipts for Good friday and Ester dayes	-	vij^{s}	vij^{d} ob.
Of dyuers of the paryssh for wax candels	-	-	x^{d}
Resceytes of Saales of Seages	-	-	x^{d}

Other Resceytes as Sewen.

In primis, of William Sere for the lone of the best Crosse			iiij^{d}
Item, of Thomas Edwardes for his wif is beryalle		-	iij^{s} iiij^{d}
Item, of a Straunge man for his beryalle	-	-	vj^{s} viij^{d}
Item, of Cristian Mors for hur bequest	-	-	xij^{d}
Item, of a straunge man for the ernyst of a crok		-	xij^{d}
Item, Receyued of Dauid Englond a crok	-	-	iiij^{d}
Summa	-	xj^{s}	viij^{d}

Paymentes.

There are very few items to be specially noticed under this head:

Item, for the clensyng of a Gowte [sink] by twixt John Wolf and Batyn	-	-	-	-	iij^{d}
Item, for drynk	-	-	-	-	iiij^{d}
Item, paid to the new vestmentes and the halowynge of the same	-	-	-	-	viij^{s}
Summa	-	xxx^{s}	vij^{d}	ob	
Allowances .	.	.	.		iiij^{s} iiij^{d}
Summa totalis					xxxiij^{s} xj^{d} ob

After the acquittance in the usual form is the following

Memorandum, that the new blew sewte of Vestementes of vellewett cost xxx^{li}* Also xij^{d} the halowinge of the same, the whiche xxx^{li} and xij^{d} is accompted in the parcelles here followinge:

* This a large sum, equal to £300 of our money.

Memorandum, that this bene the yefte$ whiche bene gevene in redy money vnto the new Vestementes of the blewe sewte of velewett by dyuers of this parysshe of Seynt Owen and of other parysshoners done in the tyme of Richard Browne oon of the proctors of the seid church folowene :

In primis, of Maister Parson, Rector of the seyd Churche	xx^{s}
Item, of Elizabeth Sharpe - -	xxxvj^{s} viij^{d}
Item, of Alsyn Chestre - . -	vj^{li} xiij^{s} iiij^{d}
Item, of Margaret Nancothan - - -	xx^{s}
Item, of John Perkyn - - - -	xxv^{s}
Item, of William Taillour - - - -	xx^{s}
Item, of Rychard Batyn, goldsmyth . .	xx^{s}
Item, of Thomas Apowell . . .	xx^{s}
Item, of John Wolff	xiij^{s} iiij^{d}
Item, of Stephyn Martyn . .	xiij^{s} iiij^{d}
Item, of Richard Browne . .	xiij^{s} iiij^{d}
Item, of Thomas Edwardes . . .	iij^{s} iiij^{d}
Item, of William Germyn . . .	xij^{d}
Item, Elynore the Wif of Stephyn Martyn . .	iij^{s} iiij^{d}
Item, of Piers Leche	viij^{d}
Item, of William Wodyngton . . .	ij^{s} vj^{d}
Item, of Robert Hyne, goldsmyth . . .	vij^{s}
Item, of Thomas Hardyng . . .	iiij^{d}
Item, of John fforbor	iiij^{d}
Item, of Sir Robert Waleyse . . .	viij^{d}
Item, of Alsyn Capper	xij^{d}
Item, of David Carew, goldsmyth . . .	xij^{d}
Item, of William Rowley . . .	xx^{d}
Item, of Johanne T. - - -	xij^{d}
Summa .	xvij^{li} iij^{s} x^{d}

Receytes of the Syllyng of Ale, the same yere as folowyn to the seid Vestementes.

In primis, of John Browne and Margaret Edwards	xviij^{s} x^{d}
Item, of John Pecok and Emmot Chestre . .	xxiij^{s}
Item, of Isabella Gillam and Crispian Leche . .	xiiij^{s}
Item, of John Gryfith and Alson is Wif . .	viij^{s}
Item, of Margaret Nancothan . . .	iij^{s} vj^{d}
Summa .	iij^{li} viij^{s} iiij
Summa of alle the Receytes to the blew sewte of vellewette .	xx^{li} xij^{s} ij^{d}

The Accomptes of Thomas Aphowell and William Sere, Proctors of the Parysshe Churche of Seynte Owen of Bristowe, and Accompton fro the last day of Marche in the xiiijth yere of King Edward the fourth vnto the xiiijth day of Marche the xvth of oure saide Souereign lorde Kyng Edward [31 March, 1474—14th March, 1474-5].

The receipts of the Rents as before - iij^{li} xix^{s} x^{d}
The receipts for Good Friday and Estur day - . ix^{s} ij^{d}
The Receipts of dyuers of the parysshe for Wax and candels viij^{d}

OTHER RESCEYTES AS SEWEN TO THE NEW VESTEMENTES OF BLEW.

In primis, of John Chestre - - - x^{s}
Item, of Stevyne Martyn of that that he was behynd of his promys . . . vj^{s} viij^{d}
Item, of Richard Kere to the seid vestementes . iij^{s} iiij^{d}
Item of John Dowdyng to the seid vestementes . ij^{s} vj^{d}
Summa - xxij^{s} ij^{d}

OTHER RESEYTES AS SEWEN.

In primis, of Thomas Ap howell and William Sere for Ale syllyng . . . xx^{s} viij^{d}
Item, of the maydons getheryng to our lady lyght taper . . . . . vj^{s} vj^{d}

Item, of John ffyster to Seynt Kateryne Auter . xj^{d}
Item, of Robert Hyne is wyfe to the ship of Siluer . xij^{d}
Item, of Maistres Sharp is be quest . . iij^{s} iiij^{d}
Item, of Thomas Ap howell for his moder is grave - iij^{s} iiij^{d}
Summa . xxxj^{s} iiij^{d}
There was one other receipt for arrears of rent of assise iiij^{s}
Summa totalis de Receptes vij^{li} xij^{s} ix^{d}

PAYMENTES.

The items under the head of payments are mostly of the usual character. It will suffice if we extract a few which are not so.

Item, to Robert Hyne, Goldsmyth, for a ship of Silver xix^{s} iij^{d}
Item, for the settyng oone [on] of the parons [apparels] of the grene vestmentes . . . ij^{d}

Item, for horse lether for a bawderick and for the makyn of the same . . . . iiij^{d}

Item, payed vnto Seynt Cateryne Auter . . xx^{s}

Item, payed for the reparacion of the rode lyght and Seynt Kateryne lyght and for oure lady lyght . xj^{s} v^{d} ob.

Summa . iiij^{li} iij^{s}

M^{dm} that the ship of Siluer weyeth, by sides the spone of syluer, clere ix unce and a quarter, price the vnce iij^{s} vii^{d} of the whiche ix vnce and a quarter Richard Batyne payed for iiij vnce of the seid ship of syluer.

M^{dm} that there is payed out of the purce to the new blewe sewte of velewet . . . . x^{s}

Then follows the usual acquittance and statement "that there remayneth in the purse clere iij^{li} v^{s} ob̄, with assigne of syluer and gylt.

The Accomptes of Robert Bower and John ffoyster proctors of the parish church of Seint Owen of Bristow fro the xiiijth daye of Marche in the xvth yere of the regne Kyng Edward the iiijth vnto the xxixth daye of March in the xvjth yere of the regne of oure liege Lord Kyng Edward the iiij foreseid [24th March, 1475-6—29th March, 1476].

RECEIPES.

Among the receipts there is nothing remarkable. They are much the same as in previous accounts, except that there is a gift of William Rowley to the makyng of a pax . iij^{s} iiij^{d} the whiche wayeth viij vnces j quarter and di.

Thomas Ap howelles wif iij yerdes lynnen cloth the which she gaf for to make a Curteyn to the ymage of oure lady.

The total of the receiptes was - iiij^{li} xvj^{s} viij^{d}

PAYMENTES AND EXPENSES.

Under this head we note the following:

In primis, for fante [font] Taper and for paschall taper xx^{d}

Item, paid Richard Batyne for the pax . . xxxv^{s}

Item, for tallow candell holme and Ivye ayens Cristmesse iiij^{d}

Item, paide to the Wife of Thomas Ap howell for that other halfe of the seid curteyn . . vj^{d}

Item, for the makyng of a Boord and Kuttyng of the pynacles over ymage of oure lady . . vj^{d}

Item, for Bordis and makyng of the tabernacle of the seid ymage of Oure lady . - - - x^{d} ob

Item, also for thamendyng of the syde of the same ymage, and for the payntyng of the seid Boordes and the stockes that she standeth vpon . . . xviij^{d}

Item, for a greet Wire of yron to hang the curteyn before the seid ymage and for curteyn ryngis longyng to the same, and for makyng fast of the seid wire with led into the Wall - . . . xv^{d}

Item, for the sowyng [sewing] of the seid Curteyn and the valens that longeth thereto . . ij^{d}

Item, for the fraunge of the same vallens - - iiij^{d}

Item, paide to John Steyner for the steynyng of the Curteyn and valens . . . iij^{s}

Item, paide for our lady light, Seint Kateryne light, and the Rood light . . . . ix^{s} x^{d}

Item, for vij Elnes of lynen cloth, eln brood, for to make a surples for the queer price the Ell vij^{d} . . iiij^{s} j^{d}

Sum of All Expenditure, &c. . iiij^{li} iij^{s} j^{d} ob

Followed by the usual acquittance.

The Accomptes of Richard Kere and John Melyse, Proctors, fro the xxixth day of Marche in the xvjth yere of the Reigne of Kyng Edward the iiijth vnto the xxvjth day of Marche in the xvij yere of the Reign of our sovereign lord Kyng Edward the iiijth [29th March, 1476—27th March, 1577].

There is very little in this account to require notice.

An item of vj^{s} viij^{d} is credited as a bequest of Robert Hynd, Goldsmith, and among the payments is a charge for the paryng of our lady fote ij^{d}

Item, for wax and makyng of the Rode lyght - - ij^{s} ij^{d}

Item, for wax to the square tapers[1] of the Rode lyght and for the makyng of the same . . . ix^{s}

Item, for wax and makyng of oure lady lyght and Seynt Katheryne lyght . . . . iiij^{s}

There is also paid to a mason for the mendyng of a wyndowe and the wasshyng of the Churche . . iiij^{s} ij^{d} ob

An acquittance in the usual form is appended, and a

M^{dm} that there Rest clere in the Purse vj^{li} v^{s} vj^{d} with a claspe of syluer and a sygne of Syluer, &c.

The Accomptis of William Rowley and John Perkyns, proctours, fro the xxviijth day of Marche in the xvijth yere of the reigne of Kyng Edward the fourth vnto the xjth day of Marche in the xviijth yere of the reign of oure foresaide Kyng. [28th March, 1476—11th March, 1477-8.]

The receipt of the Rentes the same as before . iij^{li} xix^{s} x^{d}

Receipts on goode fryday and Ester daye . vij^{s} vj^{d} ob

OTHER RESCETTES AS SEWEN OF DYVERS OF THIS PARYSSHE.

In primis, for Wax Candels . . . x^{d}

Item, of the be quest of Alson Breer . . viij^{d}

Summa . xviij^{d}

OTHER RESETTES OF SALYS OF SEGES AS SEWEN.

Item, of the Sylk woman for hur sege . . j^{d}

Item, for howselynge money[2] . . . j^{d}

Item, of John Skener for ij Seges . . . xvj^{d}

Item, of Geffray Spicer for ij Seges . . . xvj^{d}

Item, of William Hall for his Sege . . . viij^{d}

Item, of John Wolff for worsted of the churche . ij^{s} viij^{d}

Item, Rescette of Richard Kere of that that Stevyn Martyn was behynd . . . iij^{s} ix^{d}

Summa totalis of Resceptes iiij^{li} xviij^{s} v^{d} ob

[1] Square tapers are very rare. Dr. Rock states that they have gone quite out of use. We do not find any other mention of them in the accounts here examined, but in 1515 a payment was made to the Waxmaker for 12 square tapers for the rood loft and 3 round tapers weighing together 46lbs. *(See post).*

[2] Money received at the Holy Communion.

PAYMENTS

There is not much deserving special notice under this head. We may mention the following:

Item, for mendyng of the lok and for the key of the Rood lofte . . . . . iij^{d}

Item, to the Waxmaker for the Pascall taper and for the font taper, and for the small lyght in the Roode lofte - - - - iij^{s} viij^{d}

Item, for the berynge of the baner to Seynt Austyns - j^{d}

Item, to John Waxmaker for xij^{li} and a quarter of Wax and for the makyng new of xvj^{li} of oure old Wax - vj^{s} iij^{d}

Item, for the sowyng of the Vestmentes and Pynnys - j^{d}

Item, for v. yardes of canvas to hele [cover] the auters - xv^{d}

Summa - xxxviij^{s}

Considerable expenditure was incurred during this year for repairs and alterations in the church and churchyard, &c. The items pertaining to the mason and carpentery as regards wages and materials possess much interest. Freestone, which was brought from Redcliff Hill, was used, aparently, for all the work. We find a charge for iiij loode of freestone xiij^{s} viij^{d}, and for halyng of the same fro Redclyff to Seynt Owens xij^{d} There is another item for the stone to the auters ij^{s} and for halying of the Stonys from Redclyff hyll. Again, Item, for the caryage of the Auter Stone and other stonys that came therewith fro the quarry xij^{d}.

For wages we find the following and other similar charges:

Item, to the Maister of the Worke for an hole wikes worke iij^{s} iiij^{d} and for ij of his men vj^{s} vj^{d} and for a laborer ij^{s} iij^{d}. The whole charge under this head iij^{li} xij^{s} vij^{d}

The payments belonging to the Carpentery, so far as we can judge, were at about the same rates for wages. We find an item for the mendyng of seynt Katerine is tabelment and for the settyng vp xviij^{d}. To John Hille, kerver, for one days labour for hymself and ij dayes for his man and for takyng down of the steyre - - - - - xxj^{d}

Item, for Weynskott bord ij^{d} ij^{d}, and for a beverley bord iij^{s}

Summa - vij^{d} ob.

There is a further list of charges, the first two items of which are:

In primis, to Stevyn Carpynter for the seges and for the groundsyll [threshold] of a door of the entrecloos a grete as we couenented - - xlvj^{s} viij^{d}

Item, to John More for vij pere of gemyows [hinges] and naylys thereto - - - - iiij^{s}

Summa of all the payments afore written xj^{li} xix^{d} ob̄

An Acquittance is recorded in the usual form, and it is stated that there reste in the purse clere xxij^{d} with a clasp of sylver and a signe of Sylver.

The Accomptis of Richard Browne and Thomas Davy Proctors, fro the xjth daye of Marche xviijth Edward the iiijth vnto the second April xixth of the seid Kyng [11th March, 1477-8—2nd April, 1479.]

The receipts for Rents remain as before.

Among the receipts of the Salys of Seges and other, we find:

Item, of Agnes late the servant of William Rowley for hyr sege . . . . . iiij^{d}

Item, receyued of Thomas Davy for hire of the best crosse . . . . . ij^{d}

Item, receyved of the bequest of Gillam Sampson a Syluer Cup, couered, weyyng xxv vnces and iij quarters, price the vnce iij^{s} Summa iii^{li} xvij^{s} iij^{d} The which cup is altered and chaunged in to a Chalice to the use and behof of the church of—

Item, receyued of William Rowley for a grave in the church . . . . . iij^{s} iiij^{d}

Summa totalis recept iiij^{li} xiij^{s} vij^{d} ob.

There is not much requiring remark as to the payments and expenses, though we may notice the expenditure on Corpus Christi day:

In primis, the same day for the costis of mete and drynke, beryng of the Crosse, and for the hire of a Preest . ij^{s} ij^{d}

Item, paide for our ladi light and Seynt Kateryn light . iij^{s} vj^{d}

Item, paide for our Lady Tapre . . . ij^{s} j^{d}

Item, paide for nayles . . . ob̄

Summa . vij^{s} ix^{d} ob̄

THE GENERAL MYNDE FOR ALL BENEFACTORES.

In primis, for a busshel of mele for Cakes . xiiij^{d} ob
Item, for Bakyng of the same . . . ij^{d}
Item, for saferon to the same Cakes . . ij^{d}
Item, for milk and Crayme . . . ij^{d}
Item, for egges to the same . . . j^{d}
Item, for lofe bred . . . . iij^{d}
Item, for Ale . . . . . xiij^{d}
Item, for Chese . . . . vij^{d}
Item, to maister Person for his Durge [dirge] and his lyght vij^{d}
Item, to ij prestis . . . . iiij^{d}
Item, to the Clerk . . . . iiij^{d}
Summa . iiij^{s} xj^{d} ob

The Acquittance is given in the usual manner, and it is stated that there remains clear in the purse . iij^{li} vj^{s} vj^{d} ob

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The Accomptes of Thomas Ap powel and John Wolf procurators fro the xijth day of March xxth Edward iiijth vn to xxvj day of Marche in the xxjst yere of our seid Soueraigne [12th March, 1479-80—26th March, 1481].

There is nothing particular to notice in this year's accounts. The receipts for Rents remain as in several years past; the sales of seges realized ij^{s} viij^{d}, but we find the following, which is of some interest.

Item, receued of the bequest of Richard Batyn one chalice weyeng[1]
Item, receued of Richard Batyn is wife for hur said husband is grave - - - - vj^{s} viij^{d} the which noble John Wolf deliuered to Thomas Appowell vj^{s} viij^{d}

Among the payments appear the following items:

Items, for vj galons of ale a corpus Christi day . vj^{d}
Item, for bering of the baners the same day . . ij^{d}
Item, bering of the Crosse the same day . . ij^{d}
Item, for strekyng [*sic*, but query what] of the Churche ij^{d}
Item, for mustard on the foreseid Corpus Christi day . ob

[1] Weight not stated.

Item, for moton the same day - - - ij^{d} ob.
Item, for ij pesis of beef . . . . viij^{d}
Item, for iij Rondes of beef . . . vj^{d}

The formal acquittance is duly recorded.

The Accomptes of William Sare and William Jenkyns procuratours, fro the xxvjth day of Marche in the xxjst yere of the regne of Kyng Edward the fourth vnto the xxvth day of Marche in the xxijnd yere of the seid Kyng [26th March, 1481--25th March, 1482].

Credit is given in this account for a receipt from the Prior of Mayden bradley for rent of assize vj^{d}; and of Maister Parson of the maydyn's money whiche rested with hym in kepyng for our lady taper - - - - ij^{s} ij^{d}

The total of all the recepts amounted to iiij^{li} xiij^{s} x^{d}

Among the payments are the following items:

Item, for hallowyng of a chalys - . . xij^{d}
Item, for the mendyng of the latyn ensensewris [censer] ij^{d}
Item, for the setting on the parons [apparels] of the best sewtes ij^{d}
Item, for the settyng on of parons of ij other vestaments ij^{d}
Item, to Griffith Waxmaker for the makyng new of alle the hole rode lyght, and for the makyng newe of the grete taper of oure lady . . . xvj^{s} vj^{d}

From the allowances it appears that the proctors claimed an allowance of xvj^{s} viij^{d} on account of the rent of John Wolf is howse for a half a year Rent because it stood void; and of vj^{s} for rent of assise of the tenement of the Prior of Maydynbradley whiche stondeth in decay.

The sum of all the payments and allowances was iij^{li} ij^{s} vj^{d}, and there remayned in the purse ix^{li} xij^{s} ij^{d}, with part of a clasp of syluer and a signe of syluer.

The Accomptes Wyllam Phelypps, Goldsmyth, and Jaffrey Box, procurators, fro the xxiiijth day of Marche xxijnd Edward iiijth vnto the xxiiijth day of Marche in the xxiijrd year of the said King [24th March, 1481-2—24th March, 1482-3].

The same amount of Rents, viz., iij^{li} xix^{s} x^{d} remains as before, though there is an exchange of tenants. The payments do not require remark, except that in the margin is this note :

Here endeth the Tenancie of the hungerford for the 3 cups belonging to the church.

The Accomptes of Rychard Scherman and Rychard Bron, proctours, from the xijnd day of Aprill, xxiijth Edward iiijth unto the xxijnd day of Marche in the first year of the reign of Kyng Rychard iijrd [12th April, 1483—26th March 1484].

There is nothing remarkable in this account except that it is very badly rendered, and that the value of seats has increased to 10d. each.

The Accomptes of Thomas Phelippe and Edward Taylor, Proctoures, from the xxvjth day March in the first yere of the reign of King Rychard iijrd vntil the xxivth of March in the ijnd yere of the said Kyng [26th March, 1484—24th March, 1485-6.]

There is nothing unusual in these accounts except that it is observed that the seats are now sold at one shilling each. The balance remaynyng in the purs is xij^{li} xv^{s} iiij^{d}

The Accomptes of Thomas Apowelle and William Treherne, Procuratours, of the paryssh churche of Seynt Audoene of Bristoll from the xxvj day of Marche in the seconde yere of Kyng Richard vnto the xxv day of Marche in the first yere of King Harry the vijth [26th March, 1485—25th March, 1486.]

The rents received amounted, as usual, to . iij^{li} xix^{s} x^{d}

And the Recyetes vpon good ffryday and vpon Esterday vij^{s} ix^{d}

SAALES OF SEEGES.

Item, the Pyamere [?] Sege . . . iij^{d}

Item, for John Wolfes wyfe . . . iij^{s} iiij^{d}

Item, for John Sherman . . . . iij^{s} iiij^{d}

There is nothing to shew why the last two items are so much in excess of the usual sums.

The sum of the Receipts this year was iiij^{li} xiiij^{s} vj^{d}

Payments.

Among the payments are some few items which are of interest, *e.g.*—

Item, for makynge of the pascall and the ffonte Tapre, and the waste of the same - - - xviij^{d}

Item, for brede and Kakes to the generall mynde · ij^{s}

Item, for Chese . - - - viij^{d}

Item, for Ale - - - - - xviij^{d}

Item, to the parson [This was for celebrating mass] - vj^{d}

Item, to the clerke - - · - iiij^{d}

Item, to iij prestes - - - - vj^{d}

Item, to peyntynge of the Judas - - - ij^{d}

Item, to the parchement maker for velome - - vij^{s}

Item, payde for a buk skynne - - - xx^{d}

Item, to a Strange Prest - - - - j^{d}

Reste in the proctors handes xxx^{s} ix^{d} whereof paide to the clerke in fulle payment for wryttynge and rothynge of oure boke xxj^{s} iij^{d} So receyued of the Proctoures xiiij^{s} vj^{d} And so they go quytt.

And so remayneth in the Bagge - viij^{li} iiij^{s} ij^{d}

The Accomptes of John Dauyson and John Isgard, procurators, from the last day of Marche in the first yere of Kynge Harey the sevenneth (*sic*) vnto the second day of Aprill in the second yere of the seyde Kynge [31st March, 1486—2nd Aprill, 1487.]

The Receipts for this year were much as usual, and need no comment.

Paymentes.

The expenses on Corpus Christi day include some charges which may be of interest:

Item, in Ale . . . . . viij^{d} ob

Item, in Brede . . . . . iiij^{d} ob

Item, in powered beff[1] . . . . viij^{d}

Item, in Motton . . . . vj^{d}

Item, the pertenaunce of a lamb[2] - - - ij^{d} ob

[1] Beef slightly salted.

[2] Now called a lamb's head and race.

Item, in chekens (chickens) - - - iiij^{d}
Item, in Spices - - - - j^{d} ob
Item, in mustard and vynegre - - - j^{d}
Item, in fuell and servants labor - - - iij^{d}
Item, berynge the best Crosse - - - ij^{d}
Item, berynge of iiij torches - - - iiij^{d}
Item, their brekfast - - - - ij^{d}
Item, for Ale to them that laboured there . . j^{d}

The cost of the General Mynde was much of the same character.

Item, in a Boysshell mele [meal] - - - ix^{d} ob
Item, in Saffrene, Creme, and milke - - vj^{d}
Item, for the Bakynge - - - vj^{d}
Item, for lofe brede - - - - iiij^{d}
Item, for Ale and the berynge - - - xix^{d}
Item, for chese - - - - - ix^{d}
Item, to the parson, ij prestes, ij Clerkes, and Offrynge - xviij^{d}
Item, a pynne to the Cope weynge an vnce - - xij^{d}
Item, to Nicholas Clerk - - - - iij^{s} iiij^{d}
Item, for workmanshippe of the Boke - - iiij^{s}

Followed by the usual acquittance.

The Accountes of John Perkyns and John fforber, Procurators, from the second of Aprele in the second yere off Kyng Harry the vijth vnto the xxvjth day of Marche in the thyrd yere off that Kyng [2nd April, 1487—26th March, 1488].

There is nothing in these Accounts which require special notice.

The A countes of William Phelypps, Goldsmyth, and John Pynner, procurators, from the xxvjth day of Marche in the iij yere off Kyng Harry the vijth vnto the xth of Aprill in the iiijth yere off the seyd Kynge [26th March, 1488—10th April, 1489.

There are no items in these Accounts which are of special interest.

The Accomptis of William Sare and John Wolff, procurators, from the xth day of Aprille in the iiij^th^ yere of Kyng Henry the vij^th^ vnto the xvj^th^ day of Marche in the vth yere of the seid Kyng [10th April, 1489—1489-90].

Among the payments are the following items:

Item, for mendyng of the Whele for the grete bell - xij^d^

Item, paied to the waxmaker for the makyng new of lyghtes of the Churche, that is to sey, for the pascall taper, ffonte taper, Seynt Katerine light, oure lady light, and iij tapers byfore the Rode and for alle round tapers before the seid Rode - - x^s^ vij^d^

Among the items for Corpus Christi day are:

Item, for a dowble Rybbe of beeff - - - iij^d^ ob

Item, for the purtenance of a lambe - - - iiij^d^ ob

Item, for powderyd beeff - - - - iij^d^ ob

Item, for a chekyn - - - - iij^d^

Item, for a Gose - - - - v^d^

The payments of Rents this year were much in arrear, which led to the following:

Memorandum: that the forsaid parcelx of Rents of allowance bene vn payed and nott levied vp at the seid accompteꝫ, as it appered by the Rentall in parchement therof made, whiche most be gaderyd vp of the seid persons.

A Remembrance that there Rest in the purse at the day of the forsaid accompte xij^li^ x^s^ vj^d^ in Gold and Syluer and v^d^ in halpens, with a clasp of syluer and parte of signe. Of the whiche xij^li^ x^s^ vj^d^ the parisshons hath paied vnto the parson for a hole portows[1] with his legend with lessons xl^s^ and to John Davys for his labor to gete the seid boke xij^d^. So there Rest Clere in the seid purse at the seid accompte x^li^ ix^s^ vj^d^.

There are other memoranda which shew that some of the Rents in arrear had been received and paid to the procurators for the next year.

[1] That is a Breviary.

The Accomptis of Thomas Philips, Barbor, and William Powle, Procuratours, fro the xth day of Marche in the vth yere of Kyng Harry the vijth vnto the xijth day of Marche in the vjth yere of the seid Kyng [10th March, 1489-90—12th March, 1490-91.]

The Receipts for this year, for the first time, fell short of the expenditure. The sum received for Rents continued as in many past years iij^{li} xix^{s} x^{d}.

The Receipts on Good Friday and Easter day were iij^{s} j^{d} ob. The sale of "seges," of Gylys belymaker for his sege vj^{d}. A bequest of Sir Roger Randall xx^{d} and the Maydyns mony to our lady taper, the amount of which is not stated.

And of other Receipts we find—

In primis, Receyued owte of the Purse at dyuers tymes for the reparacion of the Churche bokes, and for a sirples for the parson, and for to by wax as it appereth by a byll whiche Resteth in the purs iij^{li} iiij^{s} iiij^{d}.

Among the payments we find the following:

Item, for a skeyne of white threde - - - j^{d}
Item, for iij bokskynnys for the churche bokes - ix^{d}
Item, for vj skynnys and an halff of Red ledir - ij^{s} viij^{d}
Item, for ij skynnys of parchement for the Churche bokes ix^{d}
Item, for more parchement - - - iiij^{d}
Item, to the Clerk for the settyng on of the cappis of the organs - - . - - j^{d}
Item, for writyng of these accompte (*sic*) [the sum is erased as are some others]
Item, for the mendyng of the Churche Bokes, to a boke bynder for his handywarke [sum erased].

The account is very badly prepared, and is unfinished.

The accomptis of Thomas Apowell and John Milys, fforbor, procuratours, fro the xijth day of Marche in the vjth yere of the reigne of Kyng Harry the vijth vnto the xijth of Aprile in the vijth yere of oure seide souereigne lorde the Kyng [12th March, 1490-1—12th April, 1492].

In this year the rents of assise remain as before iij^{li} xix^{s} x^{d}
The receipts for Good ffryday and Ester day - - vj^{s} x^{d}
And the sales of Seges - - - - ij^{s} ij^{d}
And other receipts. In primis, Resceyued of Dyuers of the parissh for wax Candels for the holy Cake - vj^{d}

Summa of Alle the hole Resceytes iiij^{li} ix^{s} viij^{d}

Among the payments we may notice the following :—

Item, for tallow candels - - - - iij^{d}
Item, for holy bowis [holly boughs] - - - j^{d}
Item, for a whele for the bell and for a Smyth is labor - iij^{s} iiij^{d}
Item, to a Plomer for the sowdyng of ij starrys - viij^{d}
Item, to a Glasyer for mendyng of ij glasyn wyndows - viij^{d}
Item, for the costs of the Dyner on Corpus Christi day - ij^{s} iiij^{d}
Item, to the waxmaker for new wax and for the makyng new of the Churche lightes, that is to sey, for the pascall taper, ffont taper, Seynt Kateryne light, our lady light and alle the round light of the rode lofte vij^{s} vij^{d} ob

COSTES DON VPON THE GENERALLE MYND.

In primis, for loue bred . . . . iiij^{d}
Item, in whete for Cakes . . . ix^{d}
Item, for the bakyng . . . . iiij^{d}
Item for Chise . . . . vij^{d} ob
Item, for Ale . . . . . xiiij^{d}
Item, far safferon . . . . ij^{d}
Item, for mylk and butter . . . ij^{d}
Item, to the parson and to the pristes and to the Clerke for the dyryges . . . . xiiij^{d}

Summa . iiij^{s} vij^{d} ob

ALLOWANCE AS FOLLOWITH.

In primis, of Richard Sherman for the hole yere . xxx^{s}
Item, more of the same William Goldsmyth is howse for a quarter, for that it stode voide fro Christesmas till oure lady day in lent . . viij^{s} iiij^{d}

Summa . xxxviij^{s} iiij^{d}

Summa of alle the whole paymentes, expenses and allowance . . iij^{li} v^{s} iiij^{d}

So alle thynges accompted to ben accompted and allowed to ben allowed the seide procuratours owen to the seid parson and parisshoners vpon these present Accompte . . . xxxiij^{s} iiij^{d}

The Accomptis of Thomas Apowell, Marchaunt, and John Milys, fforbor, Procuratours, fro the vijth day of Aprylle in the viijth yere of the reigne of Kyng Harry the vijth vnto the xxijnd day of Marche in the viijth yere of oure seid souereigne lord the Kyng [7th April, 1492—22nd March, 1492-3].

THE RESCEYTES OF RENTES.

In primis, of Richard Sherman for rent assise . xxx^{s}
Item, of William Philips, Goldsmyth, for the Churche rent - - - - xxxiij^{s} iiij^{d}
Item, of John Hovyngham for rent assise . . x^{d}
Item, of Thomas Philips, Barbor, for rent assise . vj^{d}
Item, of John Tauerner, Gentleman, for rent assise . vj^{d}
Item, of John Edmond for rent assise - - xij^{s}
Item, of the Prior of Maydene Bradley for rent assise - vj^{d}
Summa - iij^{li} xix^{s} x^{d}

The receipts for Good ffryday and Ester day - vij^{s} vj^{d}
And other receipts of divers of the parish for wax and Candels for the holy Cake - - - iiij^{d}
Summa of alle the hole Resceytes iiij^{li} vij^{s} viij^{d}

PAYMENTS.

These do not include any charges requiring notice. The same remark will apply to the Costs of the General Mynd.

COSTES AND PAYMENTS AS FOLLOWITH TOWARD THE BYLDYNG OF THE CHURCHE HOWSE.

In primis, paide for iiij dosyn polys, price of the dosyn vj^{s} xxiiij^{s}
Item, for halyng of the same polys - - xvj^{d}
Item, for halyng of vij grete pesys tymber - - xviij^{d}
Item, for trewmen to help the halyers - . ij^{d}
Summa - xxvij^{s} x^{d}

Allowances as followith.

In primis, Richard Sherman for the hole yere - xxx^{s}

Item, of the Churche howse that stondeth voide as for the hole yere - - - - xxxiiij^{s} iiij^{d}

Summa - iij^{li} iij^{s} iiij^{d}

Summa of alle the hole paymentes, costes, expens, and allowance - - - - v^{li} xv^{s} iiij^{d}

So alle thynges accompted to ben accompted and allowed to ben allowed the seid Church and parrishons oweth vnto the seid Proctours vpon these present Accompte - xxvij^{s} viij^{d}

The Accomptis off Wylliam Phyllypps, Goldsmythe, and Nycolas Lane, hosyer, procuratours, fro the xxiiijth day day of Marche in the viijth yere off the reigne off Kynge Harry the vijth vnto the xxvijth day off Marche in the ixth yere off oure seyd souenrtte (*sic*) lorde the Kyng [24th March, 1492-3—27th March, 1494].

The Rescettis of Renttis.

The amount of the Rental is increased this year by an augmentation of 13^{s} 4^{d} in the rent of the Church howse, raising the total to iiij^{li} xiij^{s} ij^{d}, but on the close of the account and other things it was allowed to stand over.

The sum total of Receipts was v^{li} iiij^{s} ij^{d}

Among the items paid for Corpus Christi day we find :

Item, for berying of the baners - - - iiij^{d}

Item, for beryng of the Crosse on Corpus Christi day - ij^{d}

Item, to the parson ffor his dener [dinner] - - iiij^{d}

Item, to Syr John ffor his dener - - - ij^{d}

Item, to the Clerk that same day - - - ij^{d}

Item, for a pott of wyne a palme sonday [this was an annual charge - - - - j^{d}

Item, for vj quarttys off lampe oyle the gallon xiiij^{d} - xxj^{d}

Item, for roode lyȝth iij stondan and xiiij smale tapers and makyng - - - iij^{s} viij^{d}

Item, for ij torchys the price - - x^{s} x^{d} ob

Item, payd for a dore in the cherch yarde spyckyd, and makyng - - - - iij^{s} viij^{d}

Summa - xxix^{s} vij^{d} ob

The cost of the generall mynd was iiij^{s} x^{d}. And the allowance - - - v^{li} xj^{s} x^{d}

The acquittance is given in the usual form admitting that the sum of vij^{s} viij^{s} o$\bar{b}$ is due to the procurators.

IHC

The Accomptis of John Smyth and Rauff Tailour, procuratours, from the vij daye of Aprill in the ixth yere of the Reygne of Kyng Harrye the vijth vnto the xiiijth daye of Aprill in the xth yere off our seid Souereygne lord the Kyng [7th April, 1494-5.]

THE RESSEITES OFF RENTIS

The Rental as before amounts to the sum of iiij^{li} xiij^{s} ij^{d}

The Receipts for Good Friday and Easter day were v^{s}

And for the sales of Seges - - ij^{s} viij^{d}

Some new items appear in this account for the first time viz.—

Item, Ressevid of a Kendell man ffor his standinge ij dayes in the newe house in the tyme Seint James ffaire xvj^{d}

Item, Ressevid ffor Candels of Wax solde to behoff of the Churche - - - - - iiij^{d}

Summa - xx^{d}

Resseites of diuerse persones that brake erthe in the Churche to burye their ffrendes

In primis, of Thomas Aphowell ffor Rogers is Seruant - xx^{d}

Summa of alle the hole Resceites amount v^{li} iiij^{s} ij^{d}

PAYMENTES.

Among the payments we notice the following items:

Item, paid by Rauff Tailor for borde nayles and lathe nayles for the newe house - - - ix^{d}

Item, paid by hym for a quarte lampe oyle - - iij^{d}

Item, paid ffor wasshing of the vestementes and other ornamentes of the church to William Clerk is wiff for all this yere - - - - ix^{d}

Item, to hur ffor skowryng of the laten and pewter of the church - - - - xvj^{d}

Item, on Corpus Christi daye to the parson - - iiij^{d}

Item, to Sir John Clercke preeste - - - ij^{d}
Item, to the clerck and the berer of the crosse - iiij^{d}
Item, ffor a brekeffaste for the queere - - iiij^{d}
Item, Wyne for the parson is dyner - - iiij^{d}
Item, ffor a new Keye ffor the enter close doore, and ffor the new makyng of certen pekys of the same and settyng in - - - - vj^{d}
Item, to a poure man beryng of the baner in rogacon daies - - - - - iiij^{d}
Item, to the person for his Rent of the newe hous for ij quarters - - - - - xx^{d}
Summa - vij^{s} x^{d}
The general mynde summa - - - v^{s} ij^{d}

Allowanceχ.

In primis, We axe allowance off Richard Scherman is place ffor the hole yere - - - xxx^{s}
Item, of the new churche house that stode voyde yere xxiij^{s} iiij^{d}
Item, ffor money that was yeven to the tenaunt of the same at the paymentes - - - ij^{d}
Item, we axe alowance ffor Estmond is Rent - - vij^{d}
Summa - lv^{s}
Summa of alle the hole paymentes, costes expences and allowances - - - - iiij^{li} vij^{s} viij^{d}
So alle thingeχ accompted to ben accompted and allowed to ben allowed the seid procuratours owen to the seid parson and parishoners vpon this present accompte - xvj^{s} vj^{d}
The whiche money the paristh hathe peid to the seid John Smyth as appereth befor in his account of the house byldynge and they be discharged of their Office Et quyte
Memo^{d} that the parson and the parishons of Seint Ewens parish acounted with Richard Scherman of ludlow the xviij daye of Decembre anno regni regis Henry vij xj for the qwyte Rent of his house xxx^{s} by yere that was lefft vnpaid by the space of vij yeres at the ffeast of the Annunciacon of our lady next followyng the seid accountes which qwyte Rent at that feste amounted justly the sum of x^{li} x^{s} - - - x^{li} x^{s}

ffor the contentacion of the whiche he deliuered the same tyme to the parson and parishons the same tyme (*sic*) a standing maser with a cover and gilte weyeng in all xxxj vnces large to the valewe of browvht into the churche by John Smyth aud John Seyer procuratours v^{li}

Item, that John Smyth must answere to the churche for hym for money that he Ressevid of the vicar of Marschefeld xx^{s} and for money Resceved of William Richards for the house that William Rogers dwelleth in befor this account made other xx^{s} - - xl^{s} which xl^{s} the seid John Smyth hath accounted to the churche in the byldyng supra hens and so resteth - iij^{li} x^{s} ffor the contentation of the whiche he hath deliuered in to the Churche his Right and title that he hadd in the termes and yeres of the titell house that William Rogers now dwelleth in duryng all his termes to come

Mem^{dm} That the 13 daye of Aprill 1497 the parties assembled togedire to oversee the accomptes of diverse restreyinges perteynenge to the churche ther beyng present the parson, Thomas Aphowell, William Sare, William Poole, William Phelipp, John Seger, Rauff Taylor, and John Smyth and diverse others, it was agreed and fully concluded to be found and stated that they shall not from thens forthe streyne [distraine] onn the house that John Smyth dwelleth in for no more qwyt rent then for xiij^{s} iiij^{d} by yere yeff that be not truly content them therto streyne for the seid xiij^{s} iiij^{d} by yere, and for no more. And for lack of the payment of the xvj^{s} viij^{d} to performe vp the xxx^{s} of ther qwyte rent, they to streyne oon the litel tenantrie that William Rogers now dwelleth in, for Richard Scherman hath surrendred the title of that place of his yeres to the Church, as it appereth a littell before. Amen.[1]

IHC.

The Accomptes of John Smyth and John Seyer, Procuratoꝛ, ffrom xxviith daye of Marche in the xth yere of the Reygne of Kyng Harry the vijth vnto the ijnd daye of April in the xjth yere of oure seid Soueryne lord the Kyng [27th Marche, 1495—2nd April, 1496.]

[1] This account, and the following, are headed by the sacred name JESU.

The Rental this year has increased to iiij^{li} xj^{s} vj^{d}, and the receipts for Good friday and Easter day, xj^{s} viij^{d} ob and the receipts from the sales of seats make the total receipts v^{li} iij^{s} x^{d} ob

Paymentes.

The payments this year are of the usual description. We may, however, mention:

In primis, to the waxmaker for a ffont tapyr and passkall tapyr, weyeing outward iiij^{lb} dj, and homward vj^{lb} Amount the new waxe 1½^{lbs} and makyng of the olde xiiij^{d}

Item, for Sein Katerin is light and the rode light, weyeng outwards 10½^{lbs} and homwards xxj^{lbs}. Amount the new xj½ for making of the olde - - - viij^{s} j^{d}

Item, for mendinge of the partyble gutter betwixt Seint John is Chapell and the Churche and for the sowder the Church parte - - - - xv^{d}

Summa - xxj^{s} xj^{d}

The sum total of the payments for the general mind and the allowance for unpaid rents was xliiij^{s} vj^{d}, so that the balance of lix^{s} iiij^{d} ob was allowed to the procurators in the usual form.

Mem^{d} that wher as Mr Spenser lent to the chirche in reddy money havyng a chaleis to plege John Seger paid to Mrs Spenser, as appereth in his accountes iij^{li} and William Treharon paid to hur xxx^{s} as appereth in his accountes, and so Master Spenser hath yoven to the chirche x^{s} and ouer that sche gave to the chirche as appereth in William Treharon charge. . x^{s}

Summa that Master Spenser gave clerely to the chirche xiij^{s} iiij^{d}

M^{d} that John Seger, ffleacher, late procurator of Seynt Owens of Bristowe, came before Maister ap howell, M. Smyth, Willliam ap Howell, John Mathew, John Davyson, John Philips, J. William Poole, Jamys Dolphyn, John Aughan and John Milys, fforbor, Rauf Jakson, and John Collys, Compysshons of the said church the xvij of Marche anno domini M^{li} v^{c} and oon, and thenne and there said that his Rekenyng was lost, whereupon he deposed before the parisshons abouenamed that

all thynges rekyned that ought to be rckonyd, and allowed that ought to be allowed he owed vnto the said church vj^{d}, which he gadred of Taverner's Rent, and so, for more evydence therof, John Matchowe and John Philips testifieth the same vj^{s}

The accomptes of William Treherne and William Pole, procuratours, from the xxth day of Marche in the xij yere of Kyng Harry the vijth unto the viijth day of Marche in the xiijth year of the same Kyng is Anno Domini 1498.

RESCEYTES OF RENTES.

An alteration is made in the form of the Accounts in this yeare.

All the receipts are brought together under this head, *e.g.* we find:

Item, Received for William Sares' buryenge . . iij^{s} iiij^{d}
Item, Received of John Philippes for buryenge of his fader and moder - - - - x^{s}
Item, Received of the same John for his Sege and his wyff xij^{d}
Item, Received Good fryday and houslyng money - vj^{s} xj^{d}
Summa totalis the Receytes v^{li} xviij^{s} x^{d}

PAYMENTES.

In like manner separate heads are not raised for the payments.

Item, to the clerke goynge to Yatton . . viij^{d}
Item, for a bottele wyne to the Vycary [Vicar] of Yatton and for the clerke's laboure and expensis . . xiiij^{d}
Item, in Brekfast vpon Corpus Christi day . . iiij^{d}
Item, for the parsons labour and his wyne . . viij^{d}
Item, to Sir Nicholas for berynge of the cope[1] . ij^{d}
Item, to the clerke . . . . ij^{d}
Item, to the cross bererer . . . ij^{d}
Item, for a Key to the ffaunt . . . ij^{d}
Item, for a Key to the litle cofre within the grete cofre . ij^{d}
Item, to John Cockes for lether and glewe and for his laboure to mend the Organ belowes . . vj^{s}
Item, to John lymner for the Transfyguracon for a quarter v^{s}

[1] The monstrance or cup, with a cover, containing the blessed sacrament.

Item, payde to Maistres Spencer for fechynge home of the chales . . . . . x^{s}

Item, lent to feche home the Chales . . xx^{s}

Item, payde for a pype of lede to avoyde the common chanelle vij^{d}

Item, for lyme and sande and breckynge of the walle and makynge up ageyne . . . ij^{d}

Item, to the prest for redyng of the genelosy [1] Christmas day and xijnd day . . . . ij^{d}

Item, for a portyngale Skyn to the Vicary of Yatton . ij^{s} viij^{d}

Sum of all the paymentes . iiij^{li} xiiij^{s} x^{d}

The allowances amounted to xxxij^{s}

Sum of all the payments for this Rekenyng . vj^{li} vj^{s} x^{d}

Rest we owe to the Churche.

Memorandum, whereas William Treherne lent to the halowynge of the Churcheyard vj^{s} viij^{d} The seide William hath geven to the parysshe xl^{d} theroff, and the other xl^{d} he hath allowede in payment of the Rest, and the Resydewe he hath payde to William Pole which amounteth xv^{s} iij^{d}

Tne Counttys of William Seuys and Jamys Dolffyn, proctors, from the ixth daye of Marche xvjth Kyng Harry tyl the date of the said Kyng.

This account is very incomplete and imperfect, and we must pass it over.

The Accomptes of John Aughan and William Sonnes, Wardens and Kepers of alle the goodis and ornamentis perteynyng to the Churche of Seint Ewen made for a hole yere begynnyng in the ffeste of thannunciation of oure lady the yere of Oure Lorde God m^{l} v^{c} unto the same feste then next followyng [25th March, 1500—25th March, 1501.]

Among the payments we may notice :—

In primis, for watching the sepulcre . . ix^{d}

Item, for Redyng of the passion . . . ij^{d}

[1] For "Genelosy," *read* Genealogy. The genealogy of Our Saviour's descent is given at the commencement of St. Matthew's Gospel.

Item, for skowryng of the canapy . . . jd
Item, for a small lyne to the rode lofte . . jd
Item, for settyng vppe of the same . . . jd
Item, for Brekefaste on Corpus Christi day . . xijd
Item, to Sir Raff the same day . . . ijd
Item, to Sir Olyuer „ . . . iiijd
Item, to the Clerk the same day . . . ijd
Item, for berynge of the Banners the same day . iiijd
Item, to the parson on Corpus Christi day . . iiijd
Item, for dressyng of a gowte . . . xviijd
Item, to Master Jubbes for his councell . . vjs viijd
Item, for Brekefaste for a cory . . . iijd ob
Item, for ffysshe the same tyme . . . ijd
Item, for Wyne . . . . iiijd
Item, a nother season at Mr. Powells for wyne . iiijd
Item, for a Cory the same tyme . , . ijd
Item, for a Duck . . . . iijd
Item, to perform the Clerk is Wages . . iijs iiijd
Item, to the parson . . . . iijs iiijd
Item, for ijli candilles at Cristemas . ijd
Item, for holy and Ive [holly and Ivy] . . ijd
Item, for wyne to Mr Tremayne - . - ixd ob
Item, for wyne to Mr. Lewlyn . . . iiijd
Item, for dressyng of thorgannes . . . ijs
Item, for iij skynnys for the organnees . - xxd
Item, for Glewe [glue] for the same . . . vd
Item, for latten for the same . . . jd
Item, for whipe corde for the same - - - ijd
Item, for Colys . . . . ijd
Item, for Tackes . . . . ob.
Item, for Cappys . . . . jd
Item, for Takynge downe and settynge vppe of the same organnee . . . . . iiijd
Item, for Wyre . . . . ijd
Item, for dressyng of the Belfrey - - - xd

The total of the payments under this head was xlixs ijd ob.

Reparacon of the Churche Yerde.

In primis, for a c. borde Nayles - - - ij^{d}
Item, for a Cokerell Stone - - - - ij^{d}
Item, for ij stonys [stones] for to mende a pyler [piller] - xij^{d}
Item, to a mason for ij dayes - - - xx^{d}
Item, to a laborer - - - - vj
Item, for dressyng of Jamys [jambs] Taylors[1] Kechyn - ij^{s} viij^{d}
Item, for a studde[2] - - - -

The total costs under this head - xxviij^{s} ij^{d}

The costis of the generall mynd - - - vij^{s} iij^{d}
Allowance for rents unpaid - - - xxv^{s} x^{d}

Summa totalis of the payments and allowance vj^{li} x^{s} v^{d} ob.

Cleare that the proctors oweth of this accompte xxiij^{d} whiche they ley downe and so discharged of their Office and so there remayneth in the purse. (Amount not stated).

From the Feast of the Annunciation, 1501, no account is recorded for twelve years. That no account has been abstracted or lost after entry is evident for the next recorded account, viz., that for the year 1514 commences on the reverse of the leaf on which the account for the year 1501 concludes. Hence there is an hiatus of twelve years, of which no explanation is given. Moreover, the subsequent accounts are of a very different character, as will be seen post.

Anno Dom. 1514.

The Accountys that Raffe Jackeson made for the yere that he was proctor and warden off Sent Ewens Chyrche ffor the yere 1514.

Item, yn primis Reseuyd off John Smythe yn (query) off wod for my yere xxx^{s} and ffor a howse in Lowen's Mede xij^{d}, amount - - - - - xxxj^{s}
Item ffor a howse yn balam stret [? Baldwin street] - x^{s}
Item, of a John Howell ffor Mydsomyr quarter - x^{s}
Item, Reseuyd off tolys late off gylys that laye yn the Rode lofft - - - - - xx^{d}
Item, yn Offeryng money to the Crose and howselyng money iiij^{s}

[1] James Taylor held tenement of the procurators at the rent of xlvj^{s} viij^{d} per annum.

[2] The upright in a lath and plaster wall.

Item, off Mr Matthew ffor his wyff ys graue, and ffor his dowȝer ? - - - - x^s^

Item, off Rychard Harres, taylor, ffro cristmase vn to our Lady daye last past - - - - x^s^

Item, Mr Mathew ffor Rent aseys off the skynner ys hows vj^d^

Item, off Mr Mathew ffor Rent aseys ffor a yere - iiij^s^

Item, reseuyd off Mr Marberys close at Myȝhel hyll - vj^d^

Item, reseuyd off John Crompe ffor sege mony - viij^d^

Item, Reseuyd off the Master of Sent John ys chappell that he payed ffor the plomer ys laboure - - xviij^d^

Item, Reseuyd off John Aȝhan that he owyd vn to the chyrche off olde off the iiij^s^ iiij^d^ y (I) Resservyd - xx^d^

Item, Reseuyd off Rychard Harrys, tayllor, in the contentacyon off a more sum - - - xx^s^

Summa totalis a boue wrytten v^li^ v^s^ vj^d^

Where off ys Reseuyd yn money - - iij^li^ xiiij^s^ vj^d^ and the tother lyyth yn posett[1] [deposit] as hit aperyth above.

Item, more Resseved of John Howell serteyne pleges with a Coffer to posett that lyythe yn the chyrche the posett y (I) straynyd ffor a quarters Rent.

Item, that one Tanner owyth ffor Rent asyes - - vj^s^

Here aftyr ffollowyth the Costes and payment done a pon the churche howse an^o^ dni m^l^ v^c^ xiiij :

Item, yn primis ffor a hundred lathys whych went to the mendyng off the ffloore that John Howell brak down yn the churche howse. - - - vj^d^

Item, ffor iij c. of lathys nayle to the same - - iij^d^

Item, ffor v sackes off lyme to the same - - v^d^

Item, ffor the workmanschyppe ther off - - x^d^

Item, ffor mendyng and stoppyng off ye fawtys [faults] apon the howse - - - - vj^d^

Item, for iiij sackes of lyme - - - iiij^d^

Item, ffor ij men ys labour every off them ij dayes at vj^d^ a day - - - - - ij^s^

Item, ffor v styddes at ii^d^ apece - - - x^d^

[1] It will have been noticed throughout these accounts that moneys are frequently lent, or borrowed, on deposit of goods.

Item, ffor ij seyms of welche bordys at vj^{d} ob - - xiij^{d}
Item, ffor xlv fote off oken bordes to the schope - xiiij^{d}
Item, ffor ij stoddes to the same worke - - iij^{d}
Item, ffor v. Elmym stoddes at j^{d} ob. astode - - xij^{d} ob.
Item, iij seame and half bordes at vj^{d} ob. a seame xxij^{d} ob.
Item, ffor aborde ffor adrawȝte and leges ffor a dore - iiij^{d}
Item, ffor a man adaye and a halfe workyn yn the schoppe ix^{a}
Item, ffor ij men ys labour iij dayes one of them at v^{d} a daye ij dayes and a half and the tother iij days at vj^{d} a daye and the wrowȝte apon leyng off the flower and in makyn off the partycyone yn the seyde howse - ij^{s} ix^{d}
Item, ffor iij quarters of a hundred of Elmyn bordes after ij^{s} a hundred - - - - xviij^{d}
Item, ffor a borde a schylffe [shelf] yn the schoppe - viij^{d}
Item, ffor iij bordes yn the botre [boat] the whyche was bowȝte of John AwȝhaN - - - xij^{d}
Item, for naylys - - - - ij^{d}

Sum of this parcell xvij^{s} x^{d}

Costys.

Item, ffor machynge off the sepulchre lyght - - viij^{d}
Item, ffor colys [coals] and for besomys and to the Raker v^{d} ob.
Item, ffor holme at Crystemas - - - j^{a}
Item, ffor dressyng off the gowte [sink] vndyr the chyrche dore and so vndyr the holy water stoke [stoup] - ij^{d}
Item, ffor the breke ffast on Corpus Christi daye to the parson and the quere - - - x^{d}
Item, to the parson that same daye - - - viij^{d}
Item, payd Syr Davy - - - - ij^{d}
Item, ffor beryng off the Crosse - - - ij^{d}
Item, payd to parker - - - - ij^{d}
Item, ffor beryng off the ij candellstyckes - - j^{d}
Item, ffor dressyng off vestementes, that ys ffor to sey the best schewete and the best cope and ffor the makyng off a lyttyll cope and ffor dyeng off Sent Kateryng ys awter cloth and ffsr ffrengyn off the hy awter cloth - xij^{d}
Item, ffor a dayes work to ij men apon the churche - xij^{d}

Item, ffor halffe a dayes warke apone the churche - iij^{d}
Item, payd ffor tyle stonys - - - iiij^{d}
Item, poyntyng off the churche and dressyng on the battyllmentes and ffor halfe seame of welch bordes vij^{d}
Item, ffor halyng off a vate [?] of Robell - j^{d}
Item, ffor halyng off the ppeces of wode [wood] - ij^{d}
Item, payd ffor lyme, and ffor plaster off parys to the poyntyng off the gutters and ffor tyle pynnys - iij^{d}
Item, payd to M^{r} towne clerk for makyng of the bonde betwyxte the chyrch and the chyrche howse - iiij^{d}
Item, ffor a hundred off hache naylls - - iij^{d}
Item, ffor ij lbi of talow candell ageyns cryst mase - ij^{d}
Sum of this syde - xviij^{s} xj^{d} ob.

THE GENERALL MYNDE.

Item, yn primis ffor a bosshell and a pecke off mele [meal] xij^{d} ob.
Item, for loffe [loaf] bred to the pore pepull - - iiij^{d}
Item ffor chesse - - - - viij^{d}
Item, flor Saffrone, mylke, and butter - - vij^{d}
Item, ffor ale - - - - xix^{d}
Item, to the parson and his masse peny[1] - - v^{d}
Item, to ij prestes - - - - iiij^{d}
Item, to the clerk - - - - iiij^{d}
Item, ffor wax - - - - ij^{d}
Item, ffor bakyng off the Kake - - - v^{d}

FFOR GYLYS MYNDE.

Item, to M^{r} parson and hys mass peny - - v^{d}
Item, ffor wax - - - - - ij^{d}
Item, to ij prestes - - - - iiij^{d}
Item, to the clerk - - - - ij^{d}
Item, flor brede and ale ouer to them - - - iij^{d}
Summa - vij^{s} iiij^{d}

VN TO THE PLOMER.

Item, payd vn to John Warmyster for Castyn iiij^{c} quarter and xiiij^{li} off led to the churche vse - iiij^{s} iij^{d} ob.

[1] The sum given in a burse, or purse, by the mourners at a funeral during mass.

Item, ffor vij^{li} off sowdyr[solder] - - - xxj^{d}
Item, payd ffor iij Skarrys (*sic*, but query) - vj^{d}
Summa - vj^{s} vij^{d} ob.

To the Waxemaker.

Item, primis a paskall weyen xij^{li}, vj^{d} and ffor new wax a half xiiij the hole - - - - xx^{d}
Item, ffor the fontapur off ij^{ii}, the newe wax and the makyng - - . - - iiij ob.
Item, iij taperys yn the rode lofte weyng iiij^{li} and a half yn new wax ij^{li} and a half xv^{d}, and the makyng - iiij^{d}
Item, ffor Sent Kateryng ys lyzte v taperys olde waxe and the new weyng vij^{li} and a half, the new wax and the makyng - - - - ij^{s} ij^{d} ob.
Item, the yere nexte followyng Synt Kateryng, lyȝt the olde weyng ij^{li} quarter, and yn new wax v^{li} quarter price the ℔ vij^{d} and ffor makyn iiij^{d} more a℔ ij^{s} iiij^{d} ob.
Item, ffor our lady lyȝte vj taperis olde wax weyng iiij^{li}. In new wax weyng v℔ at vij^{d}, and ffor the makyn v^{d} more - - - - - iij^{s} iiij^{d}
Summa totalis above wrytten - xij^{s} vj^{d} ob.

Payd for nayles and Smethe werk.

Item, ffor ½ hundred Borde nayles and ½ hundred hache nayles - - - - iij^{d} ob. q^{r}.
Item, ffor a hundred hache nayle - - - iij^{d} ob.
Item, ffor half a hundred hache nayle - - iij^{d} ob.
Item, ffor hache nayle and busschel naly - - ob.
Item, ffor half a hundred hache nayle - - iij^{d} ob.
Item, ffor hundred borde nayle - - -iiij^{d} ob.
Item, ffor iij hundred lathe nayle - - - iij^{d}
Item, ffor borde nayle and hache nayle - - iij^{d} ob.
Item, ffor hache nayle - - - - ob.
Item, payd ffor lockes, keyes, hokes and twystes to the church and the churche yard dore and ffor boltes to Thomas Grene Smythe - - - v^{s} vj^{d}
Item, ffor half hundred hache nayles for the gutters - iij^{d}

Item, ffor nayles to the bare [bier] and for mendyn - j^{d}
Item, ffor washyng and skoryng thys yere - - ij^{s}
Item, ffor lampe oyle ffor the hole yere - - xvj^{d}
Item, to M^{r} parson ffor rent a syce of Richard Taylor ys howse - - - - - iij^{s} iiij^{d}
Item, ffor the makyng off the boke - - vj^{d}
Item, ffor the papyr - - - - ob.
Item, more payd ffor John Howell ffor half yere ys wages to the clerk - - - - vj^{d}
Item, payd to Thomas Benett, masson, ffor dressyng off the entre next brode strett - - - iij^{d}
Item, ffor ij sakkys off lyme thereto - - ij^{d}
Summa totalis - xv^{s} vij^{d} q^{r}

Summa totalys that y (I) the seyd Raffe have ffornyschyd and payd to the use off the churche workes as hit apperyth afore wryttyng yn dyuerse parcells to the sum off iij^{li} xviij^{s} iiij^{d} ob. q^{r}

Where off ys Reseuyd by the seyd Raffe yn thys yere yn redy money as hit apperyth a ffore wryttyng yn the reseyttes iij^{li} xiiij^{s} vj^{d} and there lyeth yn posett as hit apperyth a fore wryttyn xlj^{s} vj^{d}. So Rest clere that y have ffornyschyd more than y haue reseuyd iij^{s} x^{d} ob. q^{r} the wheche y dysyer off payment bysydes my laboure.

ALSO THE ALOWENS.

Item, yn primis ffor Mr Smythes howse - xxx^{s}
and ffor Lewen's Mede - - - xij^{d}
Item, ffor ye tolseye howse - - - vj^{d}
Item, Dalton ys howse - - - - vj^{d}
Item, the iij cuppes - - - - iiij^{s}
So the hole off this yere Reseyuyd - vj^{li} v^{s} iiij^{d}

It will be observed that there is now only one Churchwarden or Proctor, at least the account is rendered in the name of one person only, and this practice continued down to the year 1584.

In the few remaining accounts we shall only extract any entries which may be in some way unusual.

The Account of John Mylys, Proctor, for the year 1515.

Among the payments is an item for newlaying of the floor of the kechyng of Richard Taylor's house and the workemanschypp - - - - v^{s}

For lime and sand x^{d}, for iij stonys x^{d} and nayles for the Cornyche tyle to the same howse a half penny and for careyng off a vate [ ] robell - vj^{s} ix^{d} ob.

Item, delvered unto the Waxmaker Sent Katherynes lyzth v tapers endes weyng iij^{li} iij^{s} j^{d} q^{r}

Item, yn new Wax to the same lyȝt iij^{li} iij^{s} q^{r} price per ℔ vij^{d} ob. the new wax - - - ij^{s} iij^{d}

Item, for makyn of the same - - - iij^{d} ob.

Item, deyluyd to the waxmaker xij square tapers of the rode lofte the old wax weyng with the iij Ronde [round] tapers xlvj^{li}

Item, payd for new wax xxviij^{li}
pryse per ℔ - - - - vij^{d} ob.
the makyng and the wax amount - - xx^{s} vij^{d}

Item, for xij new Judase ffor the square tapers - vj^{d}

Item, new last our lady lyȝth vj tapers the old wax weyng v^{li}

Item, yn new wax to them iiij^{li}
the pryse off the wax per ℔ viij ob sum - - ij^{s} x^{d}

Item, ffor the makyng - - - - iiij^{d} ob

Item, thryd for settyng on the perrelyng [apparel] of iiij vestmentes - - - - oc.

Item, and the clarke ys labore with acquittance - j^{d}

The Account for the year 1516 was rendered by Wyllyam Apowell, but there is nothing in it to require special notice. Nor is there in that for the following year, 1517, Wylyam Glasberyan being proctor. From this date accounts in detail cease, and we find only acquittances in the presence of the parson and parishioners For eight years, 1518 to 1524, no accounts whatever, in any form are recorded, but there is memorandum that John Mathew in 1521 by his will, dated n this year, gave to the parish and church a howse standing in Marsh Street, wherein one Philip Williams, a baker, then dwelt.

In the year 1535 is the following :—

Md it is agreyd the sayde daye and yere [19th Feb. 1535] by the consent off the whole paryshoners That the procktors for the tyme byeng shalbe alowyd ffor the brekeffast vpon Corpus Cristi day 2s for the parson, priestes and the clerkes and ffor no more.

Item, it is agreyd at the same time that the procktors for the tyme beyeng shalbe alowyd 6s 8d for the maynteynyng of the women's lyght.

Under the year 1551 are memoranda relating to the disposal of the Church Plate (see ante pages 140 and 140n.)

Under the year 1553 is this note :—

Md.—Sold with the consent of the hoole parish these parcelles following :— and was for the defence in the lawe for the house in Marshe Streat late of the gyfte of John Mathew, deceased, the xxv day of September, anno regni Regis Edw. sexti sexto.

In primis, a chalys with his paten gylte weyenge -	xxx vnces qr
Item, an oyle vate parcell gylte wayng - -	xx vnces
Item, a letyll chalys of siluer wayenge - -	vj vnces di

Whether this defence was successful or otherwise does not clearly appear, but it is stated that the house was in the possession of the Church from the year 1521 to 1553, and the proctors received the 32 or about 30 years.

Our thanks are due to the Rev. Walter Walsh, Rector of Folkington, Sussex, and to Mr. F. J. Baigent, of Winchester, for valuable assistance in deciphering some difficult and obscure words, and otherwise.

THE CROSS AT AMPNEY CRUCIS, GLOUCESTERSHIRE.

By SIR HENRY DRYDEN, Bart.
(*Honorary Member of the Society of Antiquaries, Scot.*)

The incumbency of Ampney Crucis, or Ampney Holy Rood, is a vicarage in the gift of the Crown. The rectorial tithes are in the possession of a layman. The incumbency was a dependent of the Benedictine Abbey of Tewkesbury. The cross is in the churchyard a few yards to the south of the church, which is dedicated to "The Holy Rood."[1] It is cruciform, without aisles, with a tower at the west end, and the entrance on the south of the nave, with a porch attached.

In the angle of the chancel and the south transept is a projection which, originally, contained the stair to the rood-loft, the entrance to which stair was in the transept, but is now walled up. Probably the stair to the rood-loft was of wood, and removed long ago, for the place of it is mentioned in 1854 as "a small recess." This will be mentioned presently.

The church was reseated between 1869 and 1873, during the incumbency of the Rev. R. Dunn.

When the church was reseated a new doorway into this chamber was made from the back of the reading desk, and the old one blocked up, in order to make a vestry of it.

For a long time previous to 1854, which was during the incumbency of the Rev. E. A. Daubeny, the shaft of the cross had no head or other ornament on it.

The term "cross" is applied to structures of various forms, to some of which the word is in reality inapplicable. The cross at Ampney is one of these.[2]

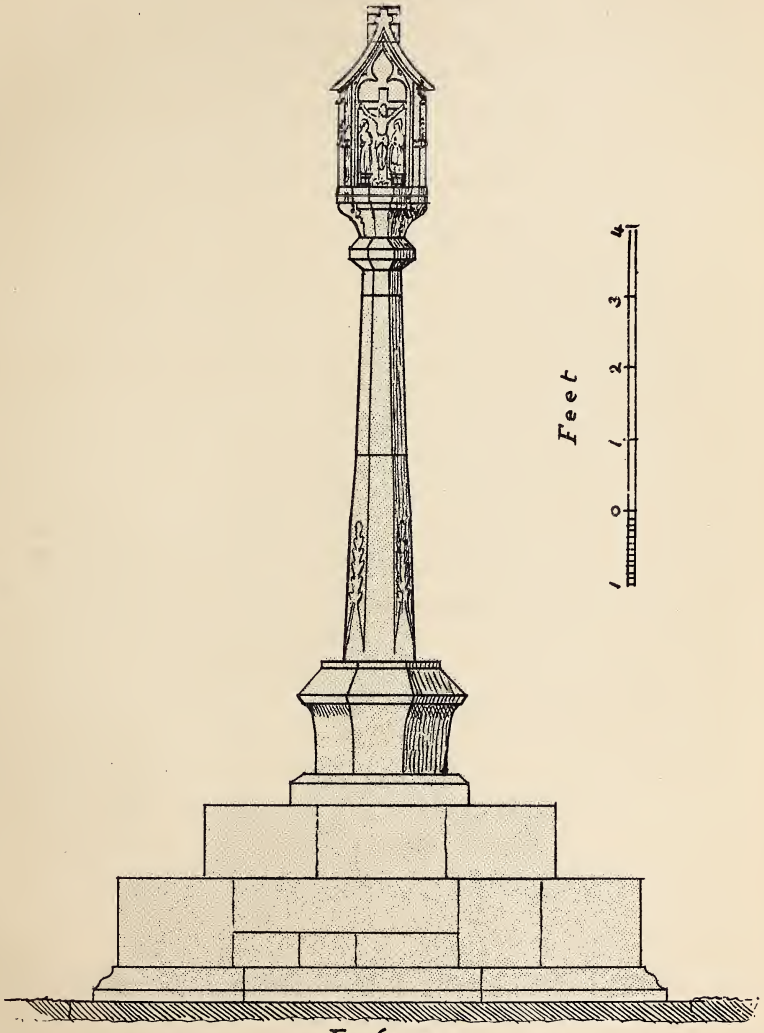
[1] The church at Daglingworth, Gloucestershire, has the same dedication.

[2] See Essay on Crosses in Britton's "Architectural Antiquities," Vol. I.

The structure consisted of a plinth of 4 inches projection, with a wave mould on it, a step square in plan, 7ft. 4ins. average on a side and 1 ft. 3 ins. high, an upper step 5 ft. average on a side, and 1 ft. high, an octagon pedestal 1 ft. 11 ins. high, and 2 ft. 4 ins. in diameter, with an unusual contour, a shaft 5ft. 1 in. in height, 1ft. square at bottom, but octagon above and tapering to 6 ins. in diameter at the top.

The shaft consists of two pieces. On the lower parts of the four sides of the octagon, which arise from the right angles of the base of the shaft, are spurs and ornaments above them, which differ from each other. It is possible that some alteration has been made in one or two of them.

Mr. Pooley described this cross at a meeting of the Cotteswold Field Club on January, 31st, 1854. He published his book on "The Old Crosses of Gloucestershire" in 1868. This cross is described and illustrated, though in some particulars inaccurately. He states: "Under a heap of rubbish deposited in a small recess on the south side of the church, the doorway of an ancient Rood-staircase, I was fortunate enough to find the head of the old cross whose base and shaft stand in the adjoining churchyard." This recess, therefore, was not then used as a vestry. He does not give the date of his discovery, but between the writing of the description and the publication of the book in 1568, the head had been placed on the shaft as shewn by the note: "This Cross has since been restored in good taste by the Rev. Canon Howman." This gentleman was Rector of Barnsley and Rural Dean. He left Barnsley in 1874. The plate represents the head of the cross before its restoration, but there is also a small woodcut of the cross as restored. This, however, may be an *anticipated* restoration. Of course there is no absolute proof that this head was on this shaft. It appears probable that a length of about 1ft. 6ins. has been lost between the upper and lower stones of the shaft. The convergence of the sides of the lower stone from its base to 2ft. up is not in line with the sides of the upper stone, and the upper 10ins. of the lower stone is tapered at a different angle, in order to make it fit the upper stone. If 1 ft. 6ins. length was



E face.

In the Church yard at Ampney Crucis,
GLOUCESTERSHIRE.

— Scale 1/32 —

Drawn by H. Dryden, 1891.

Photo lith[d] by Lavars & C[o] 1891

inserted between the upper and lower stones the lines of the two would agree.

A new octagon bulb was placed on the shaft and a trefoil ridge added to the top. The total height is 13ft. 8ins. The head is quadrangular, of two wider and two narrower sides. Over the wider sides are gables, and over the narrower sides are sloping roofs capped by a trefoil ridge. The whole is much worn and defaced, and the upper part of the roof gone and part of the expanding support of the head. The ridge is a conjectural restoration. At each angle is a diagonal buttress, on which is a crocketed gablet. On each side is a panel under a trefoil head, and in each panel a figure or figures. It is, of course, not certain that the head is placed in its original position as regards the compass. The figures do not tally with each other in size. Each side has below the panel a three-sided projection as a base for the figures.

In the E. panel (one of the two wide sides) is the Crucifixion. The cross is plain, of ½in. projection from the plane of the panel, and set on a mound. The Saviour is 10½ ins. high, clad as usual in a plain loin cloth. The arms are extended diverging upwards. The right foot over and across the other, fastened by a nail. The head is broken. On the Lord's right hand is the Virgin 9½ ins. high, standing on a three-sided pedestal in a flowing garment, with a glory behind her head. The arms are broken and the head defaced. On his left side is St. John, 9⅜ ins. high on a similar pedestal in a loose robe with a glory behind his head. The head is defaced and the arms broken, but the left arm from the elbow to the fingers appears to have been in an upright position. The position of the right arm is uncertain. Each figure as usual looks towards the Saviour.

Pooley states that St. John leans on a staff, but this appears to be an error.

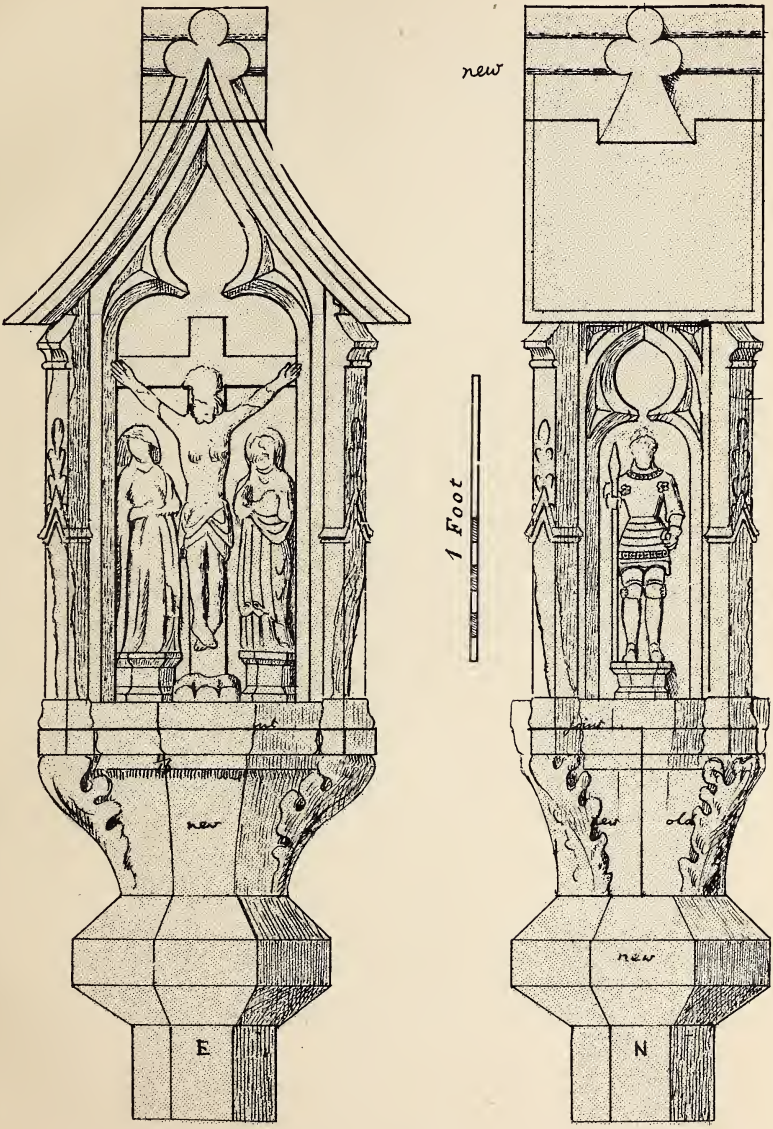
The highest relief of these figures is 1¼ ins.

On the W. panel is a figure of the Virgin seated, with the child on her right knee. The height seated is 1 ft. 3¼ ins. high, and if erect, would be 1 ft. 6 ins. She wore a crown, of which only a small portion remains. Apparently it had five three-cornered leaves—one in the centre of the front. The child and

the two arms of the Virgin are broken. The position of the left arm is doubtful. She wears a dress tight at and above the waist, but ample below it, and over this a cloak clasped at the breast with a brooch. It is said that it is more usual to find the child seated on the left knee than on the right. The highest relief of this figure is $1\frac{1}{4}$ ins. This parish was a dependency of Tewkesbury Abbey, which was dedicated to the Virgin, which was perhaps an additional reason for this sculpture.

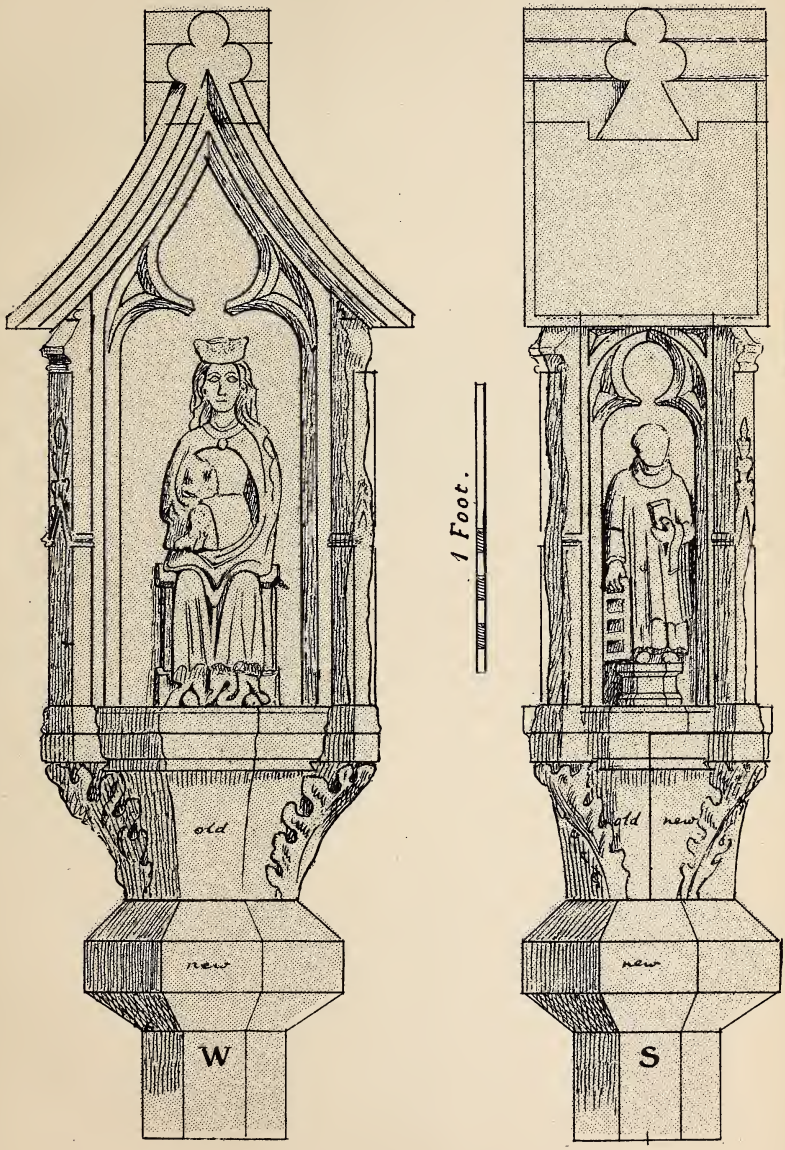
On the N. side is a man in armour, on a pedestal, like those before mentioned. He is 10 ins. high, wholly in plate armour. The head is broken, but probably was in a bascinet. He has a gorget, and certainly had not a camail. He has a breast-plate, quatre-foil pallettes, plain taces, a leather or chain hauberk shewing below the taces, ornate genoullieres, pointed sollerets and gauntlets. He has an ornate horizontal belt of quatre-foils, without a buckle, but neither sword nor misericorde attached to it. He has no sword nor shield. Round his neck is an ornate collar of small bosses set in fives. It has no fastening or pendent. In his right hand is a spear, with the point upwards, here represented as only about the height of the man. In his left hand he appears to hold a small round object, which may represent the hilt of a dagger, though no scabbard for it appears, and it is on the wrong side. The highest relief of the figure is $1\frac{1}{8}$ ins.

Spears have been used in all ages and in all countries. They are not represented on monuments either of brass or stone, probably because the form would be difficult to arrange with sufficient height or security. The brass effigy of Sir John D'Abernoun, who died about 1277, has a spear, but probably this is the only example. In the 13th century the spears were about 13 ft. long. Perhaps this one was made short in order to coincide with the height of the figure ; but in the 14th century, according to Hewitt, Vol. II., p. 78, it became usual for the mounted knights to dismount and fight on foot, and for this purpose a much shorter spear was adopted. Judging by the numerous delineations of conflicts in the 14th century it appeared that some fought with spears and some with swords ; but we seldom meet with a man who has both,



Scale ⅛.

Ampney Crucis.



Scale 1/8.

Ampney Crucis.

as in Hewitt, Vol. I., page 254, and Vol. II., page 149. Some in addition had an axe.

The horizontal belt came into fashion about 1360. It was always very ornate, and was always worn at the hips and not at the waist. At first it was a sword-belt, and also carried the misericorde. About 1400 a narrower diagonal belt of plain make was used to carry the sword, the former belt still carrying the dagger, as Sir Edmund de Thorpe, died 1418, in Stothard, plate 112. The figure at Ampney and several effigies in stone and brass shew that the scabbard of the sword and misericorde were not immovably attached to this belt, for the belt was worn as ornament without either weapon, as by the Earl of Suffolk, died 1413, in Stothard, plate 107.

It was worn by civilians (sometimes carrying a dagger) as by William of Hatfield, who died about 1348 ; in Stothard, plate 69.[1]

The most instructive monument on this matter is the brass to Sir Robert Swynborne, who died in 1391, and to Sir Thomas Swynborne, who died in 1412. The first has the horizontal belt and the second the diagonal.[2]

To ascertain the date of this costume, observe that the camail has gone out, that the horizontal belt remains, that tuilles have not come in, and that pointed sollerets remain. Compare also Sir John Wylcotes (brass), died 1410, in Hewitt's "Armour," and Sir John Fitz Waryn (brass), died 1414, in same.

We may, therefore, place the costume of the Ampney knight at about 1415, and hence the date of the whole structure. There can be little doubt that this figure represents the person who erected the cross ; though, of course, it may have been erected to commemorate some other person. The position of the figure on the cross with the arms diverging upwards and with one foot over the other agree with the date assigned to the armour.

On the S. side is a figure evidently representing St. Lawrence, Deacon and Martyr. He is 10 inches high, placed on a pedestal as before. St. Lawrence was archdeacon to Pope Sixtus,

[1] See Fairholt, pp. 99, 100, 150. By 1420 the use of the horizontal belt had almost entirely ceased.

[2] See Waller, No. 32.

who was put to death under the Emperor Valerian in 257, and was martyred a few days after his master by being roasted to death on a gridiron. He is commemorated on August 10th. He is here, as usual, represented in deacon's robes. He wears the alb reaching to the feet, with loose sleeves, and over this the dalmatic, which is here represented as shorter in the skirt and shorter and narrower in the sleeves than usual. The collar is larger than usual. The dalmatic has had many different forms at different times and places. He has the maniple over the left arm, and, as usual, holds in his left hand a closed book. In his right hand he holds a gridiron. The highest relief of the figure is $1\frac{3}{8}$ ins. Many churches are dedicated to him. There are at least twelve in the County of Gloucester. Many relics exist or existed of him.[1]

When the church was restored a fresco painting of St. Lawrence was discovered on the N. wall of the Nave, but was not preserved. Probably the church contained an altar of St. Lawrence, perhaps endowed by the knight whose effigy appears on the N. face, and a guild attached to it.

The gridiron represented with St. Lawrence is in some cases as a bedstead with three or four bars across or along it, and with 4 legs; and in others cases it is like the common kitchen gridiron with a long handle. The Ampney example is of the first class, but without indication of legs. Mr. Pooley takes this figure to be intended for Gyraldus, first abbot of Tewkesbury, "holding in his right hand a plan," and founds on that assumption a long history of the abbot, of Robert Fitz Haimon and others. He also attributes the erection of the cross to Parker, Abbot of Tewkesbury, at the close of the 14th century. In the date he is probably nearly correct; but the fact of the man in armour makes the erection by an abbot improbable. The costume is not that of an abbot, and the resemblance of the gridiron to "a plan" is distant.

Pooley gives a plate of the head of a cross at Ashelworth, which is of the same form as that at Ampney. It was then in private hands. These are the only ones in the county mentioned

[1] See Baring Gould's "Lives of the Saints," and Dr. Rock's "Church of our Fathers," Vol. I., p. 372.

by him. Though there are hundreds of steps, pedestals and parts of shafts in the country, there are but few original heads remaining, and especially of the quadrangular form, as this at Ampney. At Ratley, Warwickshire ; Cricklade, Wiltshire; Bitterley, Shropshire ; and other places, are heads akin to this. At Little Dean is a head of this class, which is supposed to have surmounted the market cross. Neither the main structure nor this head are mentioned by Pooley. The head was, ten years ago, and perhaps still is, in a garden at Flaxley Grange. Judging from photographs the head is hexagon ; each side having a sunk panel with a cinquefoil head and crocketted gablet. In each panel is a figure.

And at about 100 yards from the E. end of Ampney church, by the side of a public road, are the steps, pedestal and part of the shaft of another cross.

A FURTHER COMMUNICATION OF DOCUMENTS CONNECTED WITH THE FOREST OF DENE,

BY SIR JOHN MACLEAN F.S.A., F.R.S.A., *(Ireland)*, &c., &c.
President of the Royal Institution of Cornwall.

PERAMBULATION OF THE FOREST OF DENE, CIR. 1340.

THIS perambulation is not dated, and I do not remember whence I obtained it. I have endeavoured to discover the original in the Public Record to verify it and fix its date, but have failed to find it. It would appear from internal evidence to be about half a century later than that we printed in vol. xiv., p. 356. It differs from that in not describing the boundaries of the several Bailiwicks, but simply the external circuit of the Forest.

Here followeth the perambulacon of the forest of Deane, begynning at Horewell following the meres and boundes betweene the countyes of Gloucester and Hereford vnto a place called Barlinges greene, and so from that place goyng downe by the borders of the wood of the byshop of Hereford and Rosse vnto the fountyne Ashwell, and from thence downe by byshops brooke vnto Wye and so descending by the middle of the ryver to Jutlyne, and from Jutlyne going downe by Sloughpath, which is a division betweene the countyes of Gloucester and Herefford, vnto the said ryver of Wye, and so downe the middle of the ryver to a path called Alvenehbach, and from thence by the same path goeth to the fields of Stanton, compassing about the whole fields and village, vnto Stantons gate, and from thence by a waye which stretcheth from the village of Stanton vnto Brodestone and from thence to Drybrooke which runneth into Wye, and so descending by the middle of the Ryver vnto brokers brooke, and from thence vp by the same water vnto meare brooke and from thence by the borders of the wood of Harthill, leaving the wood on the right

parte and the forest on the left vnto Aylmersbrooke and so downe by the said water vnto the watercourse called Corne, and so by the said course vnto Alvingtons wood, leaving the wood on the right parte by the borders of the wood vnto Woodwardsbrooke, and from that water leaving Aylbortons wood on the right parte and the forest on the left vnto Murrell waye, leaving the countesse of Warwick's wood on the right hand and the forest on the leaft, and so on the further side of the same waye vnto mearebrooke, and goyng downe by the same to the water called newarne, and so descending by the same watercourse by a corner of the Kinges wood called the Snoade, and from thence to Lypyate, and from thence to heyesbrooke, which runneth downe by pirton to Severne, and so goyng through the middle of the said ryver vnto the ffishpoole of John A. Boxe, and goyng vp from the said ffishpoole vnto ffowle meade, and from thence to the highway leading from Awre towardes Blodislowe, and so along that waye to Arleford, from and so stretching vp to the water called Sankleyes poole, and so by the same water vp by Shipway, and from thence to Ridgway, and from thence to a water vnder newenham which runneth into Severne, and so vp by the middle of the same River to the ouermost parte of a pasture called Crepingham, and from thence to a ditch stretching to pipers grove, and from thence goyng by the said diche vnto Dynney Myll, and from thence to Bolleyes longe, and from thence to Dynney hill, and from thence to Wookelcyes bridge, and from thence leaving the lawrede of Walmore on the left hand vnto White crosse, and from thence to the waye leading vnder the parke of the ley, and from that way to the grove of Raffe of Avenhall,[1] called Byrchen grove and from thence to a water called Raverham marshe, and from thence to Seymors Myll, and from that Mill to a ground called Grynstons, and from thence to an Ashe before the house of Richard Gabbe, and from thence to a place called Yong, and from thence to highbridge, and from thence, stretching forth by Elton marshe and by Sadlers poole vnto a place called fforde, and from thence stretching along by Mapell tree marshe vnto a place called hayes hull, and from thence to Gavesgate and from thence ascending vnto the

[1] Ralph de Abenhall died 9th Aug., 1347.

watercourse of Sarke, and by the said watercourse to Tynbridge syche, and so stretching vp by the said water betweene the wood of the Abbot of fflaxley and the wood of Gilbert Talbott vnto hopeshard, and from thence to a path called Justye, and from that path to another called pulver ridding, and from that ground goyng downe by a watercourse leading from Mychell Deane to hope, and so stretching forth beyond the said watercourse against a certen coppice called Berthedge, following by the same copice vnto hannotts well, and so goyng downe vnto hopeswell brooke.

These be the true meares and boundes aforesaid and they say that whatsoever ys on the left hand is within the boundes of the said forest and whatsoever ys on the right hand is without the said boundes and ought to be disaforested after tenore of the charter of King Henry. In witnesse whereof the jury aforesaid to this perambulacon have put their seales.

MILITARY AND OTHER SERVICES DUE TO THE CASTLE OF ST. BRIAVEL'S, 1437.

THE Castle of St. Briavel's with all its members and appurtenances, was granted by the King to that valiant Prince, John of Lancaster, Duke of Bedford, 3rd son of King Henry IV., the renowned Conqueror and Regent of France. He was married to his second wife Jacquetta, daughter of Peter de Luxemburgh, Earl of St. Pol, who at the time of her marriage was under 17 years of age. He died at Paris in 1434, without issue, when all his possessions reverted to the Crown. Jacquetta afterwards married Sir Richard Wydville, subsequently Earl Rivers, by whom she was mother of the Lady Elizabeth Grey whose beauty captivated King Edward IV. In 1437 the Duchess received the King's pardon for her second marriage, who directed that dower should be assigned to her out of the lands which had been her late husband's. Accordingly, on the 8th September, 16th Henry VI. (1437) such an assignment was made in this county by John Langle, the King's Escheator, which assignment is of so much local interest and affords so much information respecting the

Castle of St. Briavels and the services due to it as to warrant our laying a brief abstract before our readers. The escheator assigned to the said Richard Wydville and Jacquett his wife: *In primis*—One third part of the Castle of St. Briavell with all houses, etc., within the site of the said castle in form following: viz., all and singular the houses and edifices annexed called "le Yattehouse," [Gate house], with all houses and chambers, etc., parcel of the same Yattehouse being above and below, and that third part whereof is the prison of the great tower there called "le dongyn" on the east part as there demarked and assigned, and the third part of the whole site or ground being under the said castle, lying on the west part of the castle as there demarked and bounded, with free ingress and egress as now accustomed and used. Also is assigned to the said Richard and Jacquett in her dower the park or pasture of St. Briavell, containing by estimation 100 acres, of the annual value of 53s. 4d.; also all those lands and tenements sometime belonging to John Parfyn, which John, late Duke of Bedford, purchased of the said John Parfyn within the Forest of Dene, now demised to divers persons at farm of the annual value of 60s.; also all and singular the homages and services of divers tenants underwritten and their heirs: viz., of Richard de Staunton[1] and his heirs for the Manor of Staunton, which he holds by military service and rent of 26s. 8d.; rent and services of the same Richard and his heirs for lands, late Holewsthyng, which he holds in Staunton in socage and rent pe annum 6s. 8d.; rent and service of William Skyner and his heirs for lands called Bromalls, which he holds in Staunton at a rent of 4s.; rent and services of Thomas Baynham[2] and his heirs for land called Yawslond, in Staunton, at a rent of 16d.; homage, rent and services of the Lord de Ferrers[3] and his heirs for the Manor

[1] Richard de Staunton died seized of the Manor of Staunton, as shewn in the Inq. p.m. of his son and heir Thomas, 17th Edw. IV. (See ante Vol. VII. p. 235.)

[2] Thomas Baynham was Constable of St. Briavel's Castle, jointly with his son Christopher, 1483; ob. 16th February, 1499-1500. (See ante Trans., Vol. VI., p. 184.

[3] This gentleman was probably Walter Devereux, the first Baron Ferrers of his name. He married Ann, daughter and sole heir of William de Ferrers, Lord Ferrers, the last male of his line. Ann was aged 11 years on her father's death in 1450. Walter Devereux was summoned to Parliament jure uxoris as Baron Ferrers from 26th July, 1461, and died 1483. (Ib. Vol. I., 71.

of Bikenore, which he holds by military service in Bikenore and rent per annum 15s ; rent and services of Robert Greyndore[1] and his heirs for lands called Dryslade, which he holds in Bikenore and rent of 6s. 8d. ; rent and service of the Abbot of Flaxley for lands which he holds in parva Dene and rent per annum 12s. 4d. ; rent and services of Richard Holt, Walter Bullynesse and John Brayne, and their heirs, for lands which they hold in parva Dene and rent 3s. ; rent and services of John Rogers and his heirs for lands which he holds in parva Dene and rent per annum 16d ; rent and services of John Brayne and his heirs for a tenement which he holds in parva Dene and rent 2d ; rent and services of John Staure and William Hill and their heirs for lands called Blyetheslond, which they hold by military service in littel Dene at a rent of 5s. ; homage, rent and services of Thomas Harsfield and his heirs for the Manor of [torn away], which he holds by military service and rent of 19s. ; rent and services of John Norsse and his heirs for lands, sometime Homson [torn away] Blakeney, and rent per annum 6d ; rent and services of Robert Greyndore and his heirs for lands which he holds in Newland and rent per annum [torn away] ; rent and services of the same Robert for Palyesmyll, which he holds in Newland, and rent per annum 13s. 4d ; rent and services of John Otle and his heirs for lands in Newland and rent of 43s. 5d. ; rent and services of Richard Skynne and his heirs for lands in Newland and rent per annum 6s. 8d. ; rent and services of Walter Yawan and his heirs for lands called (Plecoville ?) in Newland and rent of 7s. ; rent and services of Hugh Roose and his heirs for lands in Newland and rent of 9d ; rent and services of Thomas Boonde and his heirs for lands in Newland and rent 12s. 9d ; rent and services of John Gow for lands in Newland, rent 8s. 9½d ; rent and services of John Voysehalle for lands in Newland, rent 8s. 10d ; rent and services of the same John for rent of Kyngesmyll, which he holds in Newland, and rent of 13s. 4d ; rent and services of Philip Ely for lands in Newlond, rent 7s. 9d ; rent and services of the same Philip for lands in Newlond, rent 10s. 8½d ; rent of farm of certain pastures : viz., Ville of Hornson in the

[1] Robert Greyndour, Lord of Michel Dene and Abenhall, ob. 19th Nov. 1443, s.p.m. (Ib., p. 183.)

Forest of Dene, ...; of the Ville of Alvyngton in Do. . . . .; of the Ville of Aylberton in Do. . . . .; of the Ville of Lydeney, 16s. 8d.; of Newarne . . . .; of Haggelow, 2s. 1d.; of Blydeslow, 10s; of Aure, 7s.; of Blechedon, 6s. 8d; of Longhope, &c., £16; a certain pasture, called Watlemore, with profits growing therefrom, 14s.; and all the pannage and a portion of the agistment of animals within the Forest aforesaid, value 14s.; with the third part of the profits of court of view of Frank Pledge, &c., &c., and various other liberties and franchises.[1]

[1] Escheats, 15th Henry VI., No. 76.

THE WILL OF WILLIAM SELK, VICAR OF ALL SAINTS, BRISTOL, 1270.

BY SIR JOHN MACLEAN, F.S.A., &c.,
President of the Royal Institution of Cornwall.

THE original of this very interesting Will is in the possession of F. F. Fox, Esq., Alderman of Bristol, of Yate House, Yate, Gloucestershire, and he has kindly communicated it for publication in the Transactions of our Society. It has been, with Mr. Fox's kind permission, photo-lithographed, slightly reduced (*see Plate XXXV.*) So far as we are aware nothing is known of the testator beyond what his will affords. His institution to the vicarage of All Saints, or All Hallows, is not upon record in the Episcopal Registry at Worcester, which diocese formerly included the greater part of Gloucestershire. The Registers of Intitutions do not commence until 1268, and the first institution recorded to the vicarage is that of Michael Russelyn, chaplain, on the second of the nones of August, 1278, upon the presentation of the Abbot and Convent of St. Augustine's, Bristol.[1]

Mr. Fox gives the following history of the document. He writes : " Many years ago I purchased from the late Mr. Kerslake a large volume of Bristol deeds, which had been collected by the late Rev. William Maskell, and in July, 1889, Mr. Kerslake was good enough to give me the remainder of the collection, which had not been bound up because they had seals. My friend, Mr. William George, placed the latter in the hands of Mr. J. J. Mackney, of the British Museum, for translation,[2] and that gentleman soon found that several of them proved to be of exceptional interest. Mr. Fox observes " that the will ante-dates by 100 years the earliest known reference to the Sarum use." This is very remarkable, if accurate, as the Sarum Use was introduced by St. Osmund, Bishop of Salisbury, A.D. 1067-1087, from the Use of Rouen, which, as revised by St. Osmund, became known in England as the Use of Sarum.

[1] Bishop Giffard's Register, fol. 79.

[2] Mr. Mackney's translation has not been used.

The Text of the Will, Translated:

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I, William Selk, Vicar of the Church of All Saints, Bristol, bequeath and give to God and the Blessed Mary, and the Church of All Saints aforesaid in pure and perpetual Alms one Missal, of the Use of Sarum, one Gradual,[1] well bound, with Processional[2] and Ordinal[3] with a Troparium,[4] for the whole year, together with the Troparium of the Blessed Virgin with many other things most useful [in Divine Worship] in one volume; and another Gradual unbound with Processional and Ordinal and Troparium for the whole year in one volume. One wooden Eagle not painted; one Table[5] for the High Altar not painted; two Cushions covered with a pall;[6] one wooden cup painted, for the Eucharist;[7] two Processional Crosses with

[1] A book containing the Service of the Mass, Noted, so named from the verse or verses (commonly taken from the Psalms) liturgically known as the *Gradual*, which was chanted in procession as the Deacon and Sub-deacon, with their attendant Acolytes, were proceeding to the place where the Gospel was sung.

[2] A book containing the Antiphons and Litanies.

[3] A book containing the *Ordo Servandus*, or the Order and Rules to be observed in saying the appointed Service throughout the year.

[4] Troparium—a book containing the "tropes" or "sequences" which, upon certain occasions, followed the Gradual.

[5] "Uam tabulam ad *autenticum altare*." A technical term for the High Altar from *Autentus*, "munere publico donatus." "*Autentiques*, qua voce Nobilis."—(*Du Cange*). The *Tabula* was probably a retable or ledge for the Altar-cross and Lights.

[6] "Duo Cervicalia Co-operta pallio." Du Cange gives: "Cervical, Pulvinus, Gall. *Coussin*. Obituar. Eccl. Lingon. ex cod. reg. 5191, fol. 168. V°. *Dedit etiam duo Cervicalia de panno auro texto ad decorem altaris in majoribus festis.*

[7] "Unam Cuppam ligneam depictam ad Eucharistiam," *i.e.* for the reservation of the Eucharist. "Cuppa *ad deponendam Eucharistiam.* Nostris *Ciboire.* Inventar. S. Capellæ Paris. an. 1363, ex Bibl. reg. *Item una Cuppa argentea deaurata ad portandum Corpus Christi.*—Du Cange. This wooden Cup was therefore a Ciborium or Pyx in which the Eucharist was placed and carried for the Communion of the sick. "In the Register of Walter Gray, Archbishop of York, A.D. 1270, we find a fair Pyx—*Pyxis pro corpore Christi honesta*—included among the Church Ornaments to be provided by the parishioners." The Pyx in which the Eucharist was placed, in a fair linen cloth, was sometimes of wood, as in the present instance, or of ivory, but preferably of precious metal.—See *Reservation of the Blessed Sacrament*, pp. 23, 70, 98, by the Rev. J. W. Kempe, M.A. London: Palmer.

staves. Three Texts, in capital letters, not illuminated, and three other Texts in round-hand, not yet illuminated;[1] one brazen candlestick, which formerly belonged to St. Thomas the Martyr, of Canterbury, also some dust from the pan of the head of St. Thomas of Canterbury[3]. One lectern[2] for the

[1] "Tres Textus quadratus non depictos, et alios tres textus Rotundos nondum depictos." Litteræ quadratæ—capital letters. The three Texts, here referred to, were therefore written in *Unical*, or capital letters, while the remaining three were in the bold lettering of the 13th century. *Textus*—a technical term for the Book of Gospels used in the service of the Altar, often very richly illuminated, and bound in silver and gold. It is noteworthy that an ordinary parish church then possessed six MS. copies of the Holy Gospels, which may be regarded as evidence of the love of the Gospel which then prevailed.

[2] At Durham Cathedral, a lectern, where the Gospel was sung, stood at the north side of the sanctuary, near the High Altar.

[3] This is a very curious bequest and a most singular relic. The pan of the head is the upper portion of the skull, and it is very remarkable that nearly forty years ago Mr. F. J. Baigent, of Winchester, discovered in the Church of St. John, in that city, some very fine ancient mural paintings, the most interesting of which was a representation of the scene of the Martyrdom of St. Thomas of Canterbury. The four knights were shewn standing before the Saint, who had been struck down on his knees, three of them with their drawn swords in their hands, and the time chosen for the illustration was the moment when Richard de Brito "gave the archbishop a tremendous stroke that severed the crown of the head from the skull," and the pan, or crown, is seen falling to the ground with a portion of the brains in it.

Mr. Baigent communicated a Paper on these discoveries to the "British Archæological Association," with beautiful and carefully-made drawings to scale, which are reproduced in chromo-lithography in Vol. X. of the Journal of that Association, published in April, 1854.

The dust from the pan of the skull of St. Thomas might have been some that was taken from it at the opening of his tomb on 7th July, 1220.

We purchased a few days ago at the shop of William George's Sons, the well-known booksellers, Park Street, Bristol, a reprint of Mr Baigent's Paper with the drawings specially and beautifully coloured by hand, which had been presented by the author in 1854 to the late Mr. C. Roach Smith. In the reprint referred to, is a manuscript letter from the author. After apologising for some delay in sending the Paper, Mr. Baigent writes: "I hope you will be interested in it. It was not without labour on my part that they (the paintings) were uncovered of their successive coats of whitewash, which, in some places, exceeded an inch in thickness. It may give you some idea when I mention that the time employed in uncovering them was about six hours every alternate day for a period of over six months, including the

High Altar, with three pairs of Corporals with their cases [*i.e.* burses]; two Surplices and two Rochets; one Pall, blessed, for the altar,[1] with an apparel; and another Pall, blessed, with a certain stole for an apparel; one Paten[2] enamelled, for the holy bread;[3] one Chalice-veil,[4] Constitutions and Penitentiary of the Bishop. One good Psalter, one Manual[5] with Hymnary, and many other

time occupied in making the tracings. After this there was the still more difficult task of making accurate reduced drawings from the tracings, which occupied as much time as the other part. The engravings are simply facsimile of my drawings for to insure greater accuracy, I again reduced my drawings to the size of the engravings."

In answer to our enquiry of the 24th instant (Oct. 1891) Mr. Baigent kindly informs us that: "The paintings were all destroyed as soon as I had made my drawings and sketches, by the walls of the church being entirely denuded of the plaster." He adds: "I tried all I could to have the painting of the Martyrdom of St. Thomas of Canterbury spared, as it was in excellent state of presevation, but without success." He further adds that: "Had it been discovered at the present time, it would not only have been preserved, but deemed worthy of being protected by a sheet of plate glass."

"It was about the same time that the Dean and Chapter of Winchester Cathedral committed that atrocious piece of vandalism of destroying the western half of that most interesting chapel in the Cathedral, covered with beautiful mural paintings of the early part of the 13th century, for the sake of moving the stairs leading to the organ loft to that particular spot, and for which there was not the slightest cause or justification. The remaining part of the chapel was at the time appropriated as a receptacle for the bellows of the organ, and the remaining paintings thereby sadly injured and partly destroyed."

St. Thomas of Canterbury was greatly venerated, not only in England but throughout Europe. Every trifle which had belonged to him was highly prized, as illustrated by the Old Brazen Candlestick mentioned in the Will.

[1] A long linen cloth, or Altar-Pall, to which a band of embroidery, or apparel, was appended, similar to that which is now known as the superfrontal.

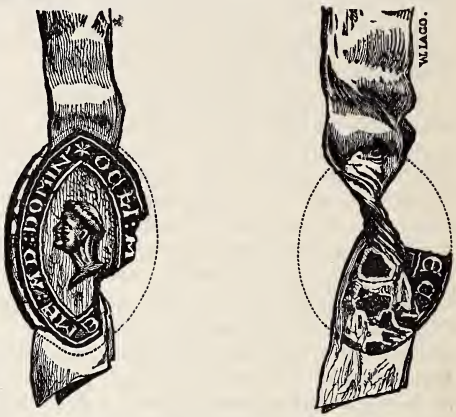
[2] "Unam scutellam depictam ad panem benedictum." "Scutella. Patena in modum cavitatis Scuti unde nomen *Escuelle*. Vita S. Villehadi, c. 8. *Quamdam habebat Patenam ligneam quæ vulgo Scutella vocatur.*"—Du Cange.

[3] The bread blessed at the Offertory, and distributed to the faithful in token of communion, like the *pain béni* distributed at High Mass in the French churches.

[4] "Unam pannum ad calicem." This veil, or covering, for the chalice was commonly of silk, like the vestments: possibly in this case it was *de panno auro texto*, of cloth of gold to match the pall, or covering, of the altar-cushions.

[5] The Service-book containing the occasional Offices: viz., for Holy Baptism, Holy Matrimony, the Visitation and Communion of the Sick, &c. In England this book was known as the *Manual*, in the Roman Church as the *Rituale*.

things most useful. One great Aumbrey,[1] for the reserving of the Body of Christ and Vestments. And one iron candelabrum for the service of the dead. Also my Thurible [2] Also my Processional dragon.[3] Also all the stones prepared for the arch of the chancel of the church. Given in the year of Grace 1270, the Day of the Ascension of Our Lord: viz., the xj. kalends of June [22nd May]. In testimony whereof the said William, the Vicar, has seized the things aforesaid to the said church, and in the presence of the parishioners has affixed his seal, and in sign of approval the Dean, on behalf of, and by the authority of, the Official of the Lord Bishop of Worcester, has affixed the seal of the Deanery of Bristol. Fragments of the seals re-



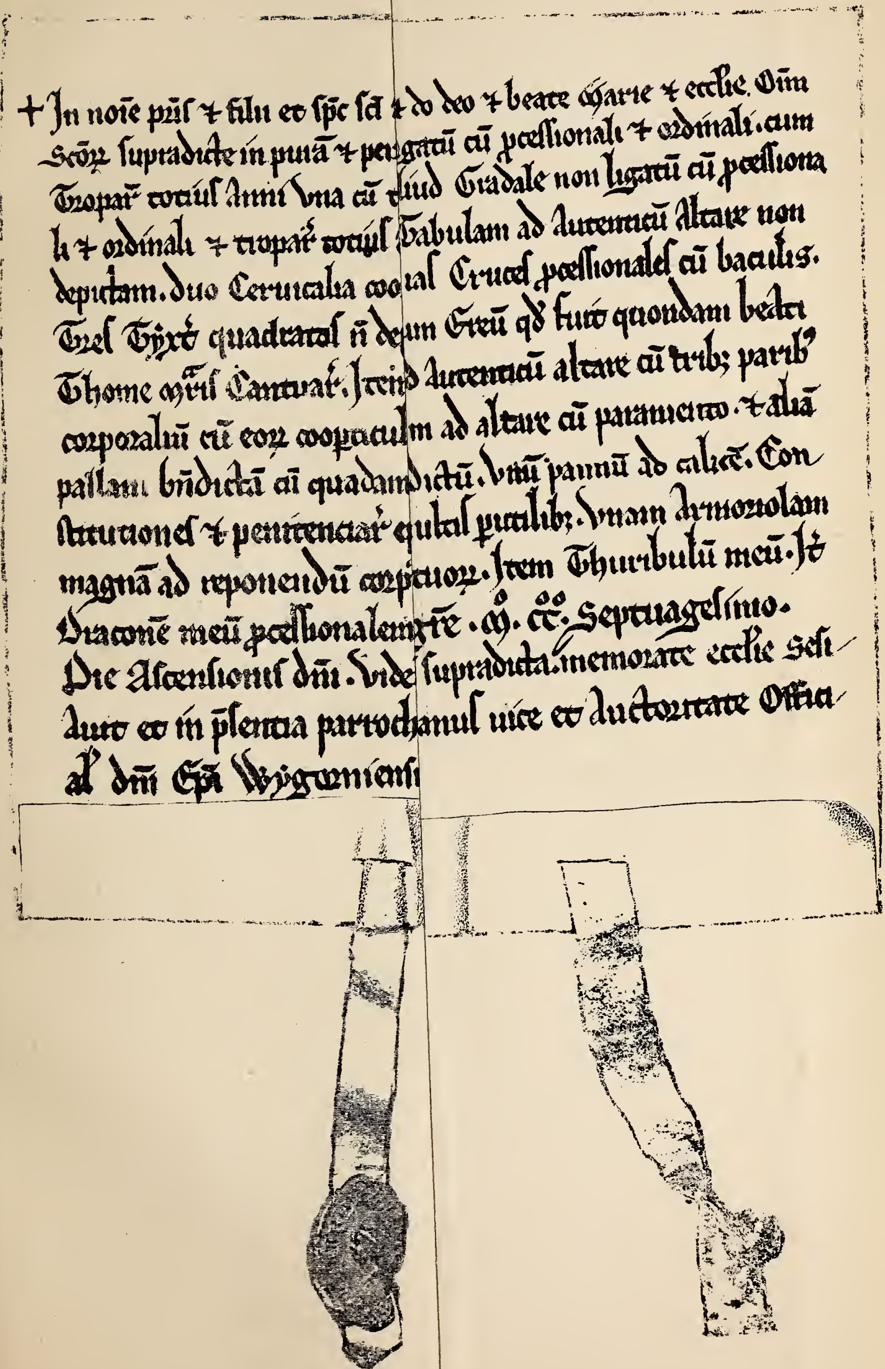
Seals to the Will. Full size. (Fig. 1)

[1] "Unam Armoriolam magnam ad reponendum Corpus Christi."

Literally—"One great Aumbrey (or Almery) for replacing the Body of Christ." This is an interesting reference to the place in which the Eucharist was reserved previous to the Constitution of Archbishop Peckham in 1281, which, in regulating the primitive usage of reserving the Blessed Sacrament for the sick, required a decent Tabernacle in every parish church. Lyndwood, in his gloss upon this Constitution (*Provinciale*, page 248), refers to the English custom of reserving the Blessed Sacrament in a fair Pyx hanging over the high altar, as at Durham; but commends the foreign custom of reserving the holy mysteries in an honourable place near the altar. Such is an Aumbrey, wherein the Eucharist may be safely and reverently enclosed. According to Lyndwood (*Provinciale*, p. 248, n.g.) the expense of providing a suitable tabernacle devolves upon the curate, while the Pyx is to be provided by the parish. The Aumbrey thus bequeathed to All Saints, by William Selk, was, apparently, not a structural Aumbrey, but a Tabernacle, placed either behind, or near, the high altar, in which the Lord's Body might be conveniently placed in the fair Pyx previously mentioned. For further information, see *Reservation of the B. Sacrament, Chap. IV.*

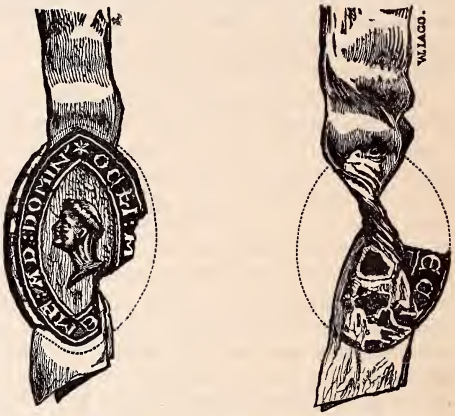
[2] A covered censer swung by three chains.

[3] A carved and painted dragon set upon a pole, or a banner, with a dragon figured thereon, was borne in procession on the Rogation Days. According to Sarum Use this processional dragon, with a lion similarly represented, was likewise used on Ash Wednesday and in Lent, in reference to our Lord's victory, as "the Lion of the tribe of Judah," over "that old serpent the devil."



+ In noīe pr̄is ꝛ filii et sp̄c sc̄i ꝛ do deo ꝛ beate Marie ꝛ ecclie. Om̄
Sc̄oꝝ supradicte in puā ꝛ peregatū cū pcessionali ꝛ ordinali. cum
Tropar̄ totius Anni vna cū aliud Gradale non ligatū cū pcessiona
li ꝛ ordinali ꝛ tropar̄ totius Tabulam ad autenticū altare non
depictam. duo Cervicalia coo tal Cruces pcessionales cū baculis.
Tres Tyxt quadratas ñ de un Grext qd fuit quondam beati
Thome Mr̄is Cantuar̄. Item autenticū altare cū trib; parib'
corporaliū cū eoꝝ coopaculum ad altare cū paramento. ꝛ aliā
pallam bn̄dictā cū quadam dictū. vnū pannū ad calicē. Con
stitutiones ꝛ penitenciar̄ cū talis pietatib;. vnam armoriolam
magnā ad reponendū corpaꝛ. Item Thuribulū meū. Itē
Draconē meū pcessionalem ꝛ te. M. CC. Septuagesimo.
Die Ascensionis dn̄i. vide supradicta. memorate ecclie Sc̄i
dant et in p̄sentia parochianus vice et auctoritate Offici
al' dn̄i Ep̄i Wygorniensis

things most useful. One great Aumbrey,[1] for the reserving of the Body of Christ and Vestments. And one iron candelabrum for the service of the dead. Also my Thurible [2] Also my Processional dragon.[3] Also all the stones prepared for the arch of the chancel of the church. Given in the year of Grace 1270, the Day of the Ascension of Our Lord: viz., the xj. kalends of June [22nd May]. In testimony whereof the said William, the Vicar, has seized the things aforesaid to the said church, and in the presence of the parishioners has affixed his seal, and in sign of approval the Dean, on behalf of, and by the authority of, the Official of the Lord Bishop of Worcester, has affixed the seal of the Deanery of Bristol. Fragments of the seals re-



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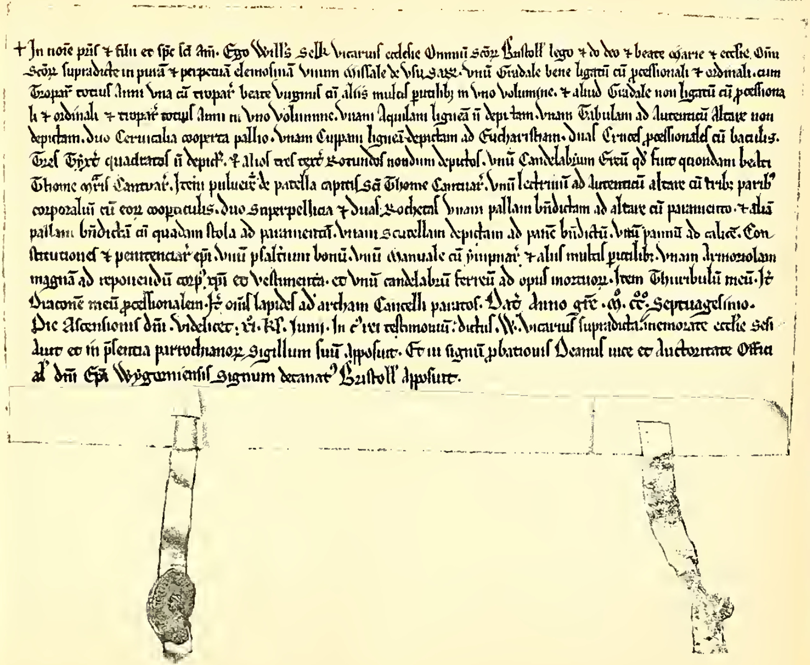
+ In noīe pat̃s + filii et sp̃c scī Am̃. Ego Will's Selk vicarius ecclesie Omnium scōꝝ Bristoll' lego + do deo + beate Marie + eccl'ie Om̃
scōꝝ supradicte in purā + perpetuā elemosinā vnum Missale de vsu Sarz. vnū Gradale bene ligatū cū processionali + ordinali. cum
Tropar̃ totius Anni vna cū tropar̃ beate virginis cū aliis multis pertinentibꝫ in vno volumine. + aliud Gradale non ligatū cū processiona
li + ordinali + tropar̃ totius Anni in vno volumine. vnam Aquilam ligneā n̄ depictam. vnam Tabulam ad superius altare non
depictam. duo Ceruicalia cooperta pallio. vnam Cuppam ligneā depictam ad Eucharistiam. duas Cruces processionales cū baculis.
Tres Tyxt̃ quadratos n̄ depict̃. + alios tres text̃ rotundos nondum depictos. vnū Candelabrum Greū qd̃ fuit quondam beati
Thome mr̃is Cantuar̃. Item puluer̃ de patella capitis scī Thome Cantuar̃. vnū lectrinū ad superius altare cū tribꝫ parib'
corporaliū cū eoꝝ coopertulis. duo Superpellicea + duas Rochetas vnam pallam bñdictam ad altare cū paramento. + aliā
pallam bñdictā cū quadam stola ad paramentū. vnam Scutellam depictam ad panē bñdictū. vnū pannū ad calic̃. Con
stitutiones + penitenciar̃ epi. vnū psalterium bonū. vnū Manuale cū pumptar̃. + aliis multis pertinentibꝫ. vnam Armoriolam
magnā ad reponendū corp̃' xp̄i et vestimenta. et vnū candelabrū ferreū ad opus mortuoꝝ. Item Thuribulū meū. It̃
Diaconē meū processionalem. It̃ oms lapides ad archam Cancelli paratos. Dat̃ Anno grẽ . M̊. CC°. Septuagesimo.
Die Ascensionis dñi. videlicet; xi. Kl'. Junii. In cuius rei testimonium: dictus. W. vicarius supradicte memorate ecclie sigil
lum et in presencia parrochianoꝝ sigillum suū apposuit. Et in signū probationis Decanus vice et auctoritate Officia
lis dñi Epi Wygorniensis signum decanat' Bristoll' apposuit.

main attached to the Will. The Seals are of dark green wax of the *vesica* form (*see fig. 1*). The Vicar's Seal is of a very pointed vesica form, the device being a monk's head couped at the neck, which is bare, the eyes being lifted up. It is surrounded by the following legend in Lombardic capitals :

*OCVLI : [MEI : S]EMP : AD : DOMIN'

The letters between the brackets are lost. *" *Oculi mei semper ad Dominum.*" "Mine eyes ever look unto the Lord."—*Psalm* xxiv., 15*v.* (Vulgate edition). These words form the commencement of the Introit for the third Sunday in Lent. See also *Psalm* xxv. 14*v.*, our Prayer Book Version.

Upon the other seal three letters only remain]ECA[but they suffice to shew what was, doubtless, the entire legend : viz.,

SIGILLVM D]ECA[NATVS : BRISTOLLIENSIS :]

"The seal of the Deanery of Bristol." This, of course, will be understood to mean the Rural Deanery.

This Will has been lately published by the Paleographic Society in extended latin (but without the seals), as being of exceptional interest and value.

We do not know the date of the death of William Selk. There is no Probate annexed to the Will. It is probable that he survived to 1278, and that William Russelyn, who was instituted to the benefice on the 2nd of the nones of August (August 4)[1] in that year, as stated above, was his immediate successor. The patronage being vested in the Abbot and Convent of St. Augustine, near Bristol.

[1] Worcester—Bishop Giffard's Regis., fol. 79.

We are under much obligation to the Rev.W. Iago, of Bodmin, for drawing the Seals on wood, and to the Rev. J. W. Kempe for explanation of some of the ecclesiological technical terms.

NOTES ON HUMAN REMAINS DISCOVERED AT CLIFFORD CHAMBERS, GLOUCESTERSHIRE, IN 1891.

By SIR JOHN MACLEAN, F.S.A., &c.
President of the Royal Institution of Cornwall.

In the early part of the present year a remarkable discovery of human remains was made at Clifford Chambers. They were found in making a sunk fence near the Manor House, which is situated a short distance from the church and churchyard. About thirty skeletons have been disinterred, and many more are believed to remain in the ground. They lay about 4 feet below the surface, and appear to be almost entirely the remains of men, though among them there were the remains of a woman and a child. There does not appear to be any indication of coffins, nor of any weapons. The bodies were evidently buried not in haste, but with decency and care, and in a Christian manner, lying east and west. The Parish Registers commence as early as 1538, but there is no indication that the plague, or any severe epidemic, prevailed in the parish, except that in 1588 the mortality reached 27, the average for the previous seven years having been 7 only. It was higher than this for some few years afterwards, but did not again reach 27 for many years. Moreover, if any extraordinary mortality had been caused by an epidemic the women and children would have suffered in the same ratio as the men. Nor does there exist, as far as we are aware, any record or tradition of a battle having been fought near Clifford, and had there been we should not expect to find a woman or a child among the slain. Again the interments were not made as they would have been in the hurry of a war, but in a manner that would not support such a conjecture. They bear evidence of calmness and patience. The heads are laid upon stones, having on each side flat stones set edgewise to protect the skull from being crushed.

The church is of an early date, shewing a slight portion of Norman work. Had it been a somewhat modern structure we might have conjectured that a more ancient church had stood upon the site now occupied by the manor house. It is evident that the interments in question were made in Christian times, but at what period is exceedingly uncertain. As we have stated (ante vol. xiv., page 50) the Manor of Clifford anciently formed a portion of the possessions of the Abbey of St. Peter's, Gloucester. In 1266 it was divided into small tenements, all except five or six, occupied in base tenure. Probably the demesne lands were cultivated by the abbot and monastery, which would probably occasion the residence of one monk as Prepositus and, possibly, two or three others, who, if they became ill, would not be allowed to remain there to die, but would be taken, if possible, to the infirmary of this house at Gloucester, or, if by any chance any one died, he would be removed thither for burial, so that the monastery would not have much influence on the interments at Clifford.

It is likely that at the abbey grange, which was perhaps on the site of the present manor house, there was a small chapel, or oratory, for the use of the resident monks, and it is possible that some of the tenants might wish to bury their friends near it. This would, of course, be in derogation of the parish church, but inasmuch as the benefice was held by the abbey, *in gross*, this might have been overlooked. Nevertheless, we must admit that this is a somewhat far-fetched conjecture to meet a difficulty. We have not seen any such chapel mentioned, but there is no record relating to the manor during the 15th and 16th centuries down to the dissolution of the monastery, except a few leases, and it is possible, perhaps we might say probable, that the interments in question were made during this period, when uncoffined burials would be the usual practice for persons of the class then resident on the manor. It, however, is extraordinary that the burials should be confined to persons of one sex.

The present manor house is of late date, at least the chief portion of it; though some buildings at the back, near which the skeletons were found, are earlier; but we have not had an opportunity of

examining them. Probably a house was built by the Rainsfords when they acquired the manor in 1562, and this was partially rebuilt and enlarged by the Dightons in the last century.

Two of the skulls exhumed have been submitted to our friend, Dr. Beddoe, the eminent Ethnologist, who has kindly made the following report :—

The following are particulars respecting the two skulls from Clifford Chambers, which were submitted to me. The more perfect of the two yielded me the following measurements :—

Length, maximum	183	millimeters.
Fronto-Inial	171	
Glab-Inial	170	
Ophryo-Inial	180	
Breadth, Frontal Min.	92	
Stephanic	113	
Zygomatic	130	
Supra-auric	120 ?	
Maximum	138	temp-par
At Obelion	100	
Bigoniac	122	
Height, Basio-bregm.	120 ?	
Circumference	515	
Nose	50, 22·5	
Orbit	34, 28	
Facial length	115	
Palate	48, 32	

Vertical aspect somewhat coffin-shaped, with flat temporal regions. Posterior aspect shews a pretty regular curve, with no marked carina : parietal bosses, moderate : occiput prominent.

Frontal circumference	123	
Parietal	119	
Occipital	110	
Total	352	
Breadth, Index	75·5	
Height, Index	65·5 ?	
Nasal Index	45	leptorhine
Orbital Index	82	
Facial Index	88·4	

The skull is that of a male, though small. It is of a type rather Anglo-Saxon or Frisian than Romano-British, and might pass among a number of Frankish or Alemannic Graverow skulls. Its like is common among us at the present day.

The second relic is but a fragment; but there is enough to shew that it belonged to a skull of a similar type: the maximum breadth of which was 142 millimeters, the mastoidal breadth 122, the basio-bregmatic height 122, the maximum height from the basion 126. These measurements are somewhat larger than those of the more perfect one; but there is the same defect of height.

The skulls are not necessarily very old; but they may be of any age within the Christian period. The fact of the skeletons found having been almost, but not quite, exclusively those of male adults puts a great difficulty in the way of any hypothesis. If there had been any record of a fight in the neighbourhood I should have been inclined to take the view of their being the skeletons of soldiers, who had been stripped before burial; the single woman and child would not present any insuperable difficulty, I think. I can find no record of any such fight; but there may have been one beyond the time of complete records, before not only the Parliamentary war but those of the Roses and the Barons. I don't think the plague theory is at all admissible; no such visitation of disease chooses its victims from one sex almost exclusively.

Notices of Recent Archæological & Historical Publications.

EDWARD VI. AND THE BOOK OF COMMON PRAYER—An Examination into its Origin and Early History, with an Appendix of Unpublished Documents. By FRANCIS AIDEN GASQUET, O.S.B., Author of *Henry VIII. and the English Monasteries*, and EDMUND BISHOP. London: John Hodges, Agar Street, Charing Cross, 1890.

(*Second and Concluding Notice.*)

IN our former notice of this volume (ante p.) we briefly commented upon the proceedings adopted towards altering the Religion of the country down to the completion and authorisation of the Communion Book of King Edward the VI., which was ordered to take effect from Easter Day, 1548. This was the first actual "down-grade" movement which Cranmer and the Privy Council ventured, at this time, to take. The people had already been greatly disturbed and irritated at the changes made in the Public Worship, and it was feared that by too strong a measure they would be roused into open rebellion. This, however, was never intended to be a final settlement. Between this time and the introduction of the first Book of Common Prayer, the country was kept in a state of constant ferment. The Orthodox preachers were silenced and imprisoned, whilst the Sectaries were given free licence to preach what they pleased. The popular mind was stirred to the uttermost by intemperate preaching, by the circulation, broad-cast, throughout the country of profane tracts, attacking, with scurrilous abuse, what the people had been taught to regard as Holy, by the sacrilegious destruction of churches and the symbols of the faith, by the abrogation of long established customs, and by the introduction of irreverent novelties in Public Worship. For particulars we must refer the reader to chapters VII and VIII of the work before us.

As regards the Prayer Book, neither the time, the place, nor the persons employed in its preparation are known. It was a matter of great secrecy, and probably it was not intended by Cranmer that it should be otherwise. Our authors have diligently endeavoured to solve the problem, but have failed. All that is certainly known is that Cranmer himself was the moving spirit and that there were considerable differences of opinion among the Commissioners, if there ever was a final Commission, which would seem doubtful. After every effort to discover such an instrument no trace of it can be found. What is of far greater importance, it is exceedingly doubtful if the draft of the proposed book was ever submitted to Convocation for consideration and approval, without which it would, of course, be utterly invalid. We have sufficient evidence in other cases of the high hand with which the Council of Edward VI. were capable of acting, and it would not seem to be all improbable that Somerset did not regard it as essential that

any decision touching the doctrine and discipline of the Church to which the Council might arrive would require the previous approval of Convocation to render it valid.

Parliament assembled in the autumn of this year (1548). The French Ambassador writing from London on 26th November with reference thereto, remarks that "it was held chiefly, it was believed, for effecting some settlement in the matter of religion, upon which there is a wonderful discord of opinion and practice, especially in regard to the sacrament of the Altar and the Mass." The session commenced on the following day, but the question of the new Prayer Book was not broached until the 14th December, when it was introduced into the House of Lords by the Secretary of State, who read it through. Some few remarks were made on it, but the discussion commenced on the following morning and continued for some days.

On the meeting of the House on the morning of the 15th, "the Protector" (who presided) to "bring the proceeding into some order, commanded the Bishops to fall to some point, and willed them to dispute whether bread be in the sacrament after the consecration or not."

Father Gasquet gives a brief outline of the dispute, but we have a larger abstract of it in Appendix V., which is the chief document, which he has so fortunately found in the British Museum, and which is now for the first time made public. We wish it could be printed *in extenso*.[1] We can only describe the discussion as a most disgraceful and profane wrangle over the most solemn and sacred subject which the mind of man can conceive.

The only lay peers who voted against the measure were the Earl of Derby, and the Lords Dacre and Windsor. The voting of the Bishops, however, was of far greater importance, and of this Father Gasquet has made a careful analysis. Of the Bishops present ten voted for the Government measure and eight against it Taking all the Bishops, including proxies, thirteen were favourable and ten were opposed to it. Of those absent, Gardiner was in prison, but his vote, if present, would, certainly, have been adverse, and those of the Bishops of Gloucester, Llandaff, and Bangor may, perhaps, be considered uncertain, though it can hardly be believed that they would have voted for the change. The majority was a narrow one, and it is evident that some of those whose opinions were adverse, in consequence of the pressure put upon them, were induced to abstain from voting altogether: for example, the Bishop of Llandaff, who spoke against Cranmer in the discussion, was not present at the division, so that, our authors say: the success of the measure was not such as strongly to recommend the Book to the respect and goodwill of the nation at large."

Upon a careful comparison of the Book, thus imposed upon the Church of England, with the ancient Breviaries and Liturgies and the modern Liturgies of the Lutherans and other foreign sectaries, our authors come to the conclusion that the latter formed the inspiration of the first Book of Common Prayer, and this may well be the case, for during six months, whilst this critical question was being discussed, several of the foreign Protestant party were resident in Cranmer's house, and doubtless had great influence on his ductile mind. No one, we think, can read the parallel passages, as arranged and printed in Chapter xiii., without sharing in the opinions of our authors.

1 Since this paragraph was written we have heard it to be done.

Notwithstanding all the struggles, dissimulation and artifices employed to secure the adoption of this Book it gave but small satisfaction to its promoters, Cranmer, under the tuition of his foreign Protestant friends, before it saw the light, had outgrown the opinions he held at its inception, and already he and his friends were looking forward to a revision which should go a great deal further in the way of change. These gentlemen, writing from Lambeth in April, 1549, to their friends at Strasburgh, say :— "as soon as the description of the ceremonies shall have been translated into latin, we will send it to you. We hear that some concessions have been made both to a respect for antiquity, and to the infirmity of the present age ; such, for instance, for the vestments commonly used in the sacrament of the eucharist, and the use of candles : so also in regard to the commemoration of the dead, and the use of chrism, for we know not to what extent or in what sort it prevails. They affirm that there is no superstition in these things, and that they are only to be retained for a time, lest the people, not having yet learned Christ, should be deterred by too extensive innovations from embracing his religion, and that rather they may be won over."—(*M. Bucer and Paul Fagius to the Ministers at Strasburgh, Original Letters*, 535).

The new Prayer Book was very far from being so popular as is sometimes supposed, and indications that great dissatisfaction prevailed, had reached Cranmer, and he endeavoured to suppress antagonism by a clause in the act threatening with severe punishment all who should in any manner speak, or act, in disparagement of it. The Book came into force on the 9th June (Whitsunday), 1549, but instead of producing uniformity, as was expected, it had the contrary effect, even in London itself ; and in the country the manisfestation of displeasure was still stronger. However excellent the Book of Common Prayer may now be regarded, the people generally, at that time, resented most deeply the abolition of their ancient sacred rites with ridicule and contumely. Our authors cite the following passage : "When to the idea of a supreme spiritual Being as the basis of dogma," writes Montesquieu, "there is joined a worship attractive to the senses, this gives a great attachment to religion. For thus the highest source of motives becomes united to a natural inclination for the things of sense. A religion which imposes on many observances attaches people to it more than another which has less . . . . . A pure morality is a necessary condition for such attachment ; but when exterior forms of worship are magnificent this pleases us and binds us greatly to religion." The worship that was now offered to the English people to replace the ancient forms, whatever may be thought of it otherwise, was certainly not calculated to win their affections. It was so strange, bare and novel.

The spirit of resistance prevailed throughout the country. John Ab Ulmis, writing to Bullinger from Oxford, on 7th August, 1549, says "the countrymen are everywhere in rebellion, and have already committed some murders. The enemies of religion are rampant, neither submitting to God nor the King."—(*Original Letters, page* 391). The men of Norfolk rose in actual rebellion, as did the men of Cornwall and Devon, and led by Humphrey Arundel, of Helland, and other gentlemen of the two western counties, marched to London to demand redress of their grievances, foremost among which they demanded the restoration of the ancient rites of their

religion and of the sacrament to its ancient honour. The government was greatly alarmed." To Bucer it appeared that nothing could be done but to secure an opportunity for altering the acts, and to confess, he says, to Martyr, if you can do it with a safe conscience, that Christ is certainly present in the Sacrament, not absent, but you may always add that we feed on Him by faith." Fortunately for the Goverment the western insurgents were met and defeated at Blackheath, and barbarous cruelties were perpetrated. Priests were hanged on the steeples of their own churches, and others were gibbetted and their heads fastened to the wall. Market days were usually selected for these barbarities as a terror to others. As late as 27th March, 1550, Hooper, writing to Bullinger, says that he did not dare go into the country. I have not yet visited my native place (Somerset) being prevented partly by the danger of rebellion and tumult in those quarters . . . . . Nor indeed am I yet able to stir even a single mile from the city without a numerous attendance.

Notwithstanding all these disturbing causes, Cranmer's restless and busy mind was engaged in new projects for carrying out his intention, from the first, to revolutionize the Church of England and reduce it to the condition of one of the Continental sects. It is not quite certain which stood highest in his favour. Perhaps he had not distinctly made up his mind. He was feeling his way, as his manner was to do. In 1548, on the consecration of Farrar to the See of St. David's, he had already committed some illegal innovations. "The old form of conferring Holy Orders was yet in force," writes Strype, but the ordination, nevertheless, was celebrated after that order that was soon established. Whether it was valid or not does not appear, but that would not matter ! The new Ordinal was introduced into the House of Lords on the 8th January, 1550, and, after much discussion, it was carried. Heath, Bishop of Worcester, after much solicitation, absolutely refused to sign it, and was imprisoned.

Cranmer, at this time, was also engaged in compiling the second Prayer Book of Edward VI., still further compromising the principles of the Church of England. It was based on different lines from the first Prayer Book, which was formed under the influence of the Lutherans, whilst the Calvanistic or Zuinglian principles prevailed in the second. Cranmer's opinions were as variable as the colour of a chamelion. We have not space to follow our authors in the discussion of these last two subjects, though it is very interesting and instructive reading. The second of Edward's Prayer Book was sanctioned by Parliament on the 14th April, 1552, and it came into force on the 1st November in the same year. Happily the young King died on the 6th May following, and the Church of England was spared any further degradation, and probably from utter destruction, of the danger of which indications are not wanting.

It is believed that a new Prayer Book, in which all Catholic doctrine was excluded, was in preparation at this time.

A COLLECTION OF RECORDS AND DOCUMENTS RELATING TO THE HUNDRED AND MANOR OF CRONDAL, IN THE COUNTY OF SOUTHAMPTON. Part I. HISTORICAL & MANORIAL. By Francis Joseph Baigent. London: Simpson & Co. Winchester: Warren & Son, 1891.

The local Record Societies now springing up in divers counties is a very encouraging indication of the increasing interest taken in Archæological and Historial subjects, and these Institutions will tend greatly to the elucidation of Topographical knowledge and Family History. Would that there were such a Society in every county. The volume before us is a publication of the recently formed "*Hampshire Record Society*," and is an earnest of the good work that Society is likely to accomplish. It treats of the "Hundred and Manor of Crondal, in the County of Southampton," by an author whose name alone is a sufficient guarantee of the excellence of the work.

The Hundred of Croudal, Mr. Baigent describes, as forming the north-eastern part of the County of Hants, and extends on the north and east sides of the Blackwater river, which separates Hampshire from the adjacent portions of the counties of Berks and Surrey. It comprises a large tract of land containing an area of 29,000 acres, consisting chiefly of gorse and heath. The earliest mention of it which we have is in the will of King Alfred, who demised Crondal to Ethelm, his nephew, circa 855, who was the son of the King's brother, Ethelbert. About a century later the Hundred and Manor was vested in Ælfsige, a bishop, who became Bishop of Winchester, Mr. Baigent says, in 951, but the date is merely conjectural. By his will he granted his land at Crondal to Ælfheah for the term of his life, with remainder to the old Monastery at Winchester. And this grant was confirmed by King Edgar in A.D. 976.

From this time there is a series of Charters down to 1418 in Saxon and Latin, which, for the convenience of ordinary readers, Mr. Baigent has translated into English.

At the time of the Domesday Survey, 1086, it was found that Bishop Walkelin held Crondel for the support of the monks of his Cathedral church; and that the districts of Itchell and Cove, assessed at eight hides, were held under the Bishop by the tenure known afterwards as Military, or Knight, service; also that there was a small estate at Badley held by socage tenure. Long Sutton was held by two tenants under a similar tenure to that of Itchell and Cove. And Odin de Windsor held Farnborough in like manner, under the bishop, and it was assessed at three hides.

Mr. Baigent, in his Introduction, gives a concise general history of the Hundred and Manor to which we would direct the attention of the reader, but we must proceed to state the contents of this interesting and valuable work.

Immediately following the series of charters, to which we have before adverted, is given a List of the Knights' Fees which were held of the Bishopric in the reign of Henry I. and in the year 1165, and other documents, to succeed the Compotus of Crondal, which forms part, Mr. Baigent says, of a fine Compotus Roll, containing the accounts of twenty-two estates belonging to St. Swithun's Priory at Winchester. The MS., he adds, is in excellent

condition, written on parchment in a fine hand of the 13th century, and the date of it is A.D. 1248.

Both the Compotus and the Customary are very interesting as illustrative of the social condition of England in mediæval times ; the first as to financial and fiscal matters, and the second as to manorial customs, which had been handed down from a very remote period, before, indeed, England as a nation existed. It is well to bear the antiquity of manorial customs in mind, for without such knowledge of the past the present cannot be duly appreciated. Manors, with comparatively few exceptions, have passed away and their customs with them, customs, centuries more ancient than any statute law, and more binding and better observed. Lords of Manors have mostly ceased to be, except nominally. They have lost all their franchises and privileges, and have become mere land-owners. Lords of Manors in ancient times were Princes, having power even, in certain cases, of life and death, and their tenants were their subjects of various degrees and rank. They may be roughly divided into two classes : the Free and Unfree ; and they held their lands by different tenures, but all owing allegiance to their lord, according to the nature of their tenures and the custom of the manor.

We cannot go closely into this subject, our space will not admit of it, for there is not a page in the volume that does not contain matter of interest, but the reader will perceive some of its bearings as he reads this valuable and interesting work. He may think, perhaps, according to our modern notions, that some of the customs were irksome and oppressive, but it was not so thought at the time. And we have no doubt that the poor dependents on a manor in the olden time were better off, and far more happy and contented, than what are called the "masses" in our own day. And after all, that cordial relations between all classes, plenty, contentment and happiness are the greatest blessings of life cannot be gainsaid.

The Compotus is followed by a "Customary" and "Rent Roll" of the estates of the Priory of St. Swinthun, at Winchester, the Prior of which held yearly two Views of Frank Pledge and Manorial Courts, the earliest of which is dated A.D. 1281. These Rolls shew the procedure of the Courts and the Management, in great detail, of Manorial Estates in mediæval times. The tenure and customs of the Manor of Crondal soon after the suppression of the Priory, and the formation of the Capitular Body in 1541, had drifted into a state of some confusion and uncertainty, and in 1567, after an investigation of the ancient records a new Customary was drawn up, based upon the ancient customs and was established by Indenture, dated 10th October in that year, between the Dean and Chapter of the Cathedral Church of the Holy Trinity at Winchester, and the Copy-holders of the Manor of Crondal, severally, setting forth the ancient customs of the manor and confirming the same for ever. It would seem needless to add that this is a most interesting record.

The history of the Manor of Ichell and Cove, in the Hundred of Crondal, will be of particular interest to our Gloucestershire members, as it contains many historical notices of the ancient Gloucestershire family of Giffard. Walter Giffard, Archbishop of York, acquired the manor early in the 13th century, and in 1267 the King granted him free warren in all his demesne lands in Ichehull ; and in 1271 he received a further grant from the King of

four live bucks and eight does for stocking his park at Ichehull. The Archbishop died in 1279, and his brother Godfrey, Bishop of Worcester, was found to be his heir. Mr. Baigent traces the manor through the Giffard family down to the latter part of the 16th century, but we are unable, in this instance, to follow him.

We ought to say a few words upon the ecclesiastical state of the great area of 29,000 acres, which, with the exception of a small portion on the north side, called Farnborough, containing 2000 acres, and forming an independent parish, was all in the charge of one priest. In process of time this area was divided into Titheings, and provided with chapels, and subsequently have become separate parishes. The southernmost of these districts, containing 4141 acres in Aldershot, which has now become familiar to us as the great military camp, for which purpose it was purchased by the Crown in 1864. Previously the parish was mostly heath and gorse, but its aspect is now completely changed.

The work concludes with a glossary of terms found in the records, and an excellent Index.

Mr. Baigent is entitled to our best thanks for the learning, care, and skill bestowed upon this work, and we shall look forward, very anxiously, for Part 2.

THE HISTORY OF THE POPES, from the Close of the Middle Ages, drawn from the Secret Archives of the Vatican and other original sources. From the German of Dr. LUDWIG PASTOR, Professor of History in the University of Innsbruck. Edited by FREDERICK IGNATIUS ANTROBUS, of the Oratory. Volume I. London : John Hodges, Agar Street, Charing Cross.

THIS is a very interesting volume, and forms the first of what will doubtless prove a most valuable contribution to our historical literature. A good history of the Popes, in English, was greatly needed. We possess very little direct information respecting Papal affairs, except Ranke's Work, which, though very good as far as it goes, covers only the period of the 16th and 17th Centuries, and we are therefore greatly obliged to Mr. Antrobus for giving us this learned work in an English dress.

Professor Pastor's researches among the Manuscripts in the Vatican and the national and private Archives on the Continent have been very extensive, to say nothing of the great number of printed works, in divers languages, which he has consulted, a mere list of which covers no fewer than 35 closely printed pages.

In his introductory chapter Dr. Pastor has entered somewhat fully into the circumstances of the Renaissance period, which, he observes, "with the exception of the period which witnessed the transformation of the Pagan into the Christian world, the history of mankind hardly offers one more striking than that of the transition from the middle ages to modern times. One of the most powerful elements in this epoch of marked contrasts was the exhaustive appreciation and extension of the study of the ancient world, commonly known as the Renaissance, or the new birth of classical antiquity. The movement naturally took its rise in Italy, where the memory of the classic past had never been wholly effaced, and with it opens a new epoch."

The danger arising from the study of the old classics consisted in this, that the excessive veneration in which the ancient classic writers and their works were held would withdraw the minds of men from the Christian faith and the scriptures of the Church. It was not objected that these writings should be studied, but that the student should love and reverence God above all things. This movement began in the field of literature and affected science, poetry, art, and life ; and there were, our author says, from the first two conflicting currents discernible, more or less, in the gifted founders, Petrarch and Boccaccio. Petrarch possessed an ardent admiration of classical antiquity, but it was combined with devout reverence for Christianity, and he declared that he considered the Gospel far exceeded all the wisdom of the Ancients (see his eloquent words, p. 2), and "it is remarkable," Professor Pastor observes, "that he possessed one uncontested excellence, that never does a wanton or sensual word or thought mar the pure ring of his sonnets." He further notices that in this respect the most marked contrast exists between him and his friend and contemporary, Boccaccio, whose writings breathe an atmosphere of heathen corruption. Nevertheless, Petrarch's conduct is sullied with one fault—ambition and the love of applause.

On the other hand, Boccaccio is accused of taking special delight in the heaping of ridicule and contempt upon Ecclesiastics, monks and nuns, and with polished irony represents them as the quintessence of all immorality and hypocracy. Notwithstanding his insolence, he was no unbeliever or enemy of the Church. These were the leaders of the two schools of mind which pervaded the early state of the Renaissance, and the attitude of the Popes towards it was throughout friendly.

The study of classical antiquity had been abandoned in the zeal for teaching the faith and maxims of the Gospel, it being thought that the greatest and most beautiful things antiquity could show came far short of the glory, the loftiness, and the purity of the Catholic religion. But the churchman aimed at a combination of classical learning with Christian life. This was the object for which Boccaccio was striving, but on the other side the fanatics of the pure classical school wished to bring about a rude return to paganism both in thought and manners. Of this latter school Leorenzo Valle would seem to have been the chief apostle by the publication of the most immoral, vile, and licentious books. The Humanists, as they were called, rejected Christianity altogether, and with it, necessarily, their loyalty to the Pope. The representatives of the Christian Renaissance from the first raised their voices against this false Humanism, maintaining that the learning of the heathens, as far as it contains good, is not to be considered heathen, but a gift of God.

We cannot enter further into the discussion on this subject. Professor Pastor has treated of it very fully, and with great perspicuity and eloquence, and we must refer our readers to the introduction to his volume.

Professor Pastor commences his history of the Roman Pontiffs upon the downfall of the house of Hohenstanfen, in 1305, when Clement v. took refuge in France, as the Popes had previously been constrained to do from time to time during the warfare between them and the Emperor. The overthrow of the empire greatly affected the temporal position of the Popes, and compelled them to ally themselves more closely with France.

Dr. Pastor, in his first chapter, gives a retrospective review of the History of the Popes from the beginning of the exile at Avignon to the end of the great Schism in 1417. As stated above, Clement V. began the separation. This had a most disastrous effect on the welfare of the Church, for the Avignon Popes were, more or less, dependent on France, which, in the first place, led to a large creation of French cardinals, giving them a preponderance in the Papal Court, which thus led to the election of seven French Popes in succession, and the Church, instead of being universal as theretofore, was dominated by one nationality. And (as Dr. Pastor remarks) in many cases created a suspicion that the highest spiritual power had become the tool of France, which, "though unfounded, weakened the general confidence in the Roman primacy, and awakened in other nations a feeling of antagonism to the ecclesiastical authority which had become French." Though he admits that Clement was a weak Pope, who submitted the draft of the Bull, by which he called on the Princes of Europe to imprison the Templars to the French King, even he for many years offered a passive resistance to the wishes of France, he considers the extension of the epithet of the Babylonian Captivity to the whole of the Avignon residence is an unfair exaggeration. But the results of this foreign residence were chiefly felt in Italy, which fell into a state of anarchy and desolation when bereft of her natural rulers, which found vent in continual protests against the Gallicized Papacy. And no one was more embittered against it than the author of the "Divine Comedy." On the death of Clement V., when the Cardinals assembled in conclave at Carpentras, Dante came forward as the exponent of the public feeling, which demanded the return of the Papal throne to Rome. "Cardinal Napoleone assured the King of France that the transfer of the Papal residence to Avignon had brought Rome to the brink of ruin," and at a later date (1347) "Cola di Rienzo declared that the Eternal City was more like a den of robbers than the abode of civilized men." Clement V. died in 1314, and was succeeded by John XXII.

Pope John, in his later years, had formed a design to return to Rome, and his successor, Benedict XII., wished to do so, but the city was at this time an arena of passionate and constant bloodshed. "A Pope could not have remained there," Dr. Pastor says, "even if the predominance of French influence and the irksome protection of the House of Anjou had allowed him to make the attempt." In these circumstances the King of France and the French Cardinals found no difficulty in detaining the Pope on the banks of the Rhone, and his affairs appeared to be so hopeless that he set himself to build a suitable residence at Avignon, which he commenced in 1339, and it gradually grew into a gigantic pile, half palace, half castle.

Pope Benedict was an earnest reformer in the best sense, and he carefully avoided any approach to nepotism. "A Pope," he said, "should be like Melchisedech, without father, without mother, without genealogy." He repressed all bribery and corruption, and carefully reformed the relaxed Religious Orders. He died in 1342, and Pierre Roger de Beaufort, also a native of France, was elected his successor, and assumed the name of Clement VI.

"The Pontificate of Clement VI was marked by the revolt of Cola di Rienzo, and the magic name of the 'Eternal City,' writes Dr. Pastor, "was

again manifested, but the fantastic extravagance of the Tribune, the instability of the Roman people, and, finally, the measures taken against him by the Pope soon made an end of the Republic and its head."

"The rising under Rienzi," Dr. Pastor says, "showed the progress already achieved by the modern idea of nationality. The ruin of the great political unity of the Middle Ages brought forth the selfish spirit ef modern times. This unchristian nationalism was first developed in France, the very nation into whose power the Head of the Church had fallen. Thence it spread into Italy, where it found an ally in the heathen Renaissance. This was very natural, for nationalism, in its narrowest sense, was the spirit of the ancient world. Sooner or later a conflict between the Church, and this degenerate principle was inevitable, for the Universal Church cannot be national. According to the will of her Divine Founder, she must accommodate herself to every race; there must be One Fold and One Shepherd; at one and the same time the most stable and the most pliable of all institutions, the Church, can be all things to all men, and can educate every nation without doing violence to her nature. She persecutes no tongue nor people, and shows not special preferences. She is simply Catholic, that is Universal."

Of the character of the Renaissance we have already spoken, and we shall see something more of its working as we proceed.

Clement VI. is described as in many respects a distinguished man. He was celebrated for immense theological knowledge, for a marvellous memory, and rare eloquence. His gentleness and benevolence were even more remarkable than his erudition and eloquence. He was ever the helper of the poor and needy, and the brave defender of the unfortunate and oppressed. But notwithstanding all these splendid gifts and virtues, he was a bad Pope! He made the Church still more dependent on France. His nepotism was shameful, and the extravagance of the Papal Court in his time surpassed that of any one of his predecessors. The treasure left by the two previous Popes was soon exhausted, and the taxes he levied led, in many countries, to violent resistance, and in no case was this stronger than in England. His close relation with France is shewn by the large sums of money he advanced to the kings and nobles of that nation during his Pontificate, amounting to no less than 3,517,000 florins.

Clement VI. died in 1352, and was succeeded by Innocent VI., "who," Dr. Pastor says, "happily, was of a different stamp from his predecessor." He was an energetic man, austere and righteous, and immediately after his coronation revoked the Constitution of Clement VI., granting benefices to certain cathedral churches. He was naturally frugal in his own expenses, and banished all splendour from his Court, requiring his cardinals to follow his example, and he effected many other reforms. But he was not entirely free from the guilt of nepotism. The brightest spot in his career, we are told, was the restoration of the Papal authority in Rome. He intended personally to visit Rome, but old age and infirmities prevented him. He died in 1362, and was succeeded by Pope Urban V., a learned and holy man. This Pope's return to Rome, which the Emperor Charles V. promoted with all his power, was effected in 1367, where he was received with great rejoicing, for no Pope had set his foot in the Papal capital for 60 years. The

condition of the city was most deplorable, the very picture of ruin and decay, even the principal churches, the Lateran Basilica, St. Peter's and St. Paul's, and the Papal Palaces were almost in a ruinous condition. The experience of two generations had proved that while the Popes might possibly do without Rome, Rome could not do without the Popes. Urban at once gave orders for the restoration of the dilapidated buildings and churches. But this was not the worst, the prevailing immorality exceeded anything that had been witnessed since the 10th century. The Pope's heart sunk within him. He felt that he had not the strength to cope with the difficulties by which he was surrounded, and determined to return to Avignon. He did so, and died in December, 1370. He was one of the best of the Popes.

Urban v. was succeeded by Gregory XI., a Pontiff distinguished by learning, piety, modesty, and purity of life. Disturbances again arose in Italy. The Italian nationality rose against the French Papacy. The Republic of Florence, once the staunchest ally of the Holy See, arose to arms. The States of the Church were moved to unite with them, and war was declared between the last French Head of the Church and the Republic of Florence. The Pope, naturally timid, was greatly alarmed. The citizens of Florence were excommunicated, an interdict was placed upon the city, a force of Breton mercenaries was sent into Italy, and war was declared. St. Catherine of Siena, a young and lovely nun who possessed a great influence over the hearts of all classes on account of her manifold good works, strongly remonstrated with the Pope personally. "You are, indeed, bound, she said, to win back the territories which have been lost to the Church, but you are even more bound to win back all the lambs which are the Church's real treasure." Her anxiety to stop this war was very great, but she was still more anxious to bring back the Pope to Rome. The Papacy was in great danger, and it was thought unless Gregory XI. returned to Italy, he would lose not only his temporal, but also his spiritual authority. He had long been inclined to take this step, but the persuasions of his friends had prevented him; nevertheless, at last he summoned up sufficient courage to do so, and on the 13th September, 1376, he left Avignon on his way to Rome. He was delayed on his journey by fearful storms and by other causes, so that he did not reach Rome until 13th Jan., 1377, which he entered with a brilliant retinue, and was well received, notwithstanding that the Florentines had used every effort to stir up strife. Gregory XI., however, could not find peace. He had hardly established himself in the Vatican when disputes arose as to the limits of his authority in the city. Weak, though well-meaning, he yearned for his peaceful abode at Avignon. Nevertheless, he vigorously carried on the war, but this demanded a great outlay by both parties, and each earnestly desired peace, and means were taken to bring about a conference to attain that object. This conference met on the 12th August, but the negotiations had but just begun when the Pope died. He was the last of the French Pontiffs that filled the Chair of St. Peter.

After an interval of seventy-five years, a Conclave assembled in Rome, and on its decision depended the important question whether or not the injurious predominance which France had exercised in the affairs of the Church should continue. The two parties were about equally divided, and

a severe struggle took place. External circumstances, however, led to an unexpected result. Sixteen Cardinals were present, of whom four only were Italians. One was a Spaniard, and the others French; the latter being subdivided into two parties. No party therefore had a distinct majority. Before the Cardinals entered on their deliberations, the Municipal authorities of Rome besought them to elect a Roman. Eventually the Archbishop of Barri, a native of Naples, a candidate of neither party, was elected, and took the name of Urban VI.

After the election great confusion arose. The crowd broke into the Conclave to see the new Pope. Some deception would seem to have been practised to satisfy the people, and at length the disturbance was quelled. The election was publicly announced, and was followed by the Pope's coronation. It is clear that no constraint was exercised on the electors, and the Cardinals announced Urban's election and coronation to the Emperor and to Christendom.

Urban was a man possessed of many rare and valuable qualities, and the brightest anticipations were expected from him for the welfare of the Church, but he had one great fault. He was destitute of the virtues of Christian gentleness and charity, and was extremely arbitrary and violent, The Cardinals, each of whom expected to have his own way, were all greatly disappointed.

Urban at once took up the pressing question of the greatly needed reform in the Church, which had been long put aside, beginning in the highest circles, where the need was most urgent, and he lost no time, for the very next day after his coronation, in the strongest terms, he rebuked the Cardinals and Bishops for their many faults, and threatened that unless they amended he would create a number of new Cardinals, virtuous and conscientious; but he did not do it. He also annoyed his political friends, the neighbouring princes.

When the heat at Rome increased, the French Cardinals, one by one, upon some excuse, slunk away with the intention of revolting against a Pope who had shewn them so little regard, and absolutely refused to transfer the Papal residence again, as they desired, to France. On the 20th September the French Cardinals issued a manifesto, in which they informed the astonished world that the true Pope had been chosen in the person of Robert de Geneva, now Clement VII., and thus began the great Schism.

There cannot be a doubt that this great sin, which grievously afflicted Europe for seventy-nine years, was caused mainly by the selfish conduct of the French Cardinals. We have nothing to say respecting the political confusion which troubled Europe, by reason of the Schism, further than to remark that when the French King espoused the cause of Clement VII. the King of England energetically upheld that of Pope Urban VI. Nor can we enter into the contentions of the rival claimants of the Tiarra, but must refer the reader to Dr. Pastor's volume, observing that the quarrel and its terrible consequences arose rather on political grounds than religious. France desired to retain possession of the person of the Pope and his Court, and to exercise a predominant influence in the affairs of the Church, whilst the Romans, with natural patriotic feeling, desired to have their Sovereign among them.

Pope Urban, in his latter days, would appear to have acted as a madman, and probably he was not *compos mentis*, and died at Rome on the 15th Oct., 1389, unlamented, leaving the States of the Church in the utmost confusion. The opportunity of his death afforded an opening for the restoration of the peace of the Church, but neither side would yield. Immediately on the death of Urban VI. the fourteen Cardinals of his obedience assembled in conclave at Rome for the election of a new Pope. Accordingly, on the 22nd November a new Pope was elected, who ruled under the name of Boniface IX. In 1394 Clement VII. also died. The University of Paris endeavoured to prevent the election of a successor, but failed, and Pedro de Luna was elected, and took the name of Benedict XIII. Many attempts were made for union, but they all failed, and on the death of Boniface IX., in 1404, the Roman Cardinals elected Cosmos dei Migliorati, a Neapolitan, as Pope, afterwards known as Innocent VII. Innocent is described as an ardent lover of science and the arts of peace, and during his short Pontificate (only two years), notwithstanding the difficulties that stood in his way, he determined to raise the condition of the Roman University founded by Boniface VIII. On the 1st September, 1406, he issued a Bull declaring his intention of bringing back to Rome the study of the sciences and liberal arts, but death arrested his course shortly afterwards.

During the period of the dual Popedom the Renaissance advanced with rapid strides, and Humanists were found in the Papal service. Dr. Pastor explains this by saying that "in consequence of the confusion on the Schism, when the Parisian Doctors, with their ready pens, and the learned men of many other universities took part in the conflict, the Popes were compelled to look about them for new literary champions possessing talents and education to be at their disposal, and many of the Humanists who had become leaders of public opinion offered their services, and were accepted;" but notwithstanding the exigencies of the case, Dr. Pastor does not excuse the Popes for the employment of many of the men they took into their service.

From the commencement of the Schism the distinction between the Roman Pontiffs and the Avignon Popes had been distinctly seen, and efforts had been made to establish the legality of the former and the illegality of the latter by arguments based on Canon law, but in consequence of French intrigues as time went on the question had become more and more obscured, and conscientious men became greatly perplexed. In 1394 an attempt was made to promote unity. Three propositions were made. First, that both the Popes should resign; second, a decision on point of law by a commission appointed jointly by the two Popes; and third, an appeal to a General Council. All these failed, and in the time of Gregory XII. a further effort was made by a suggestion that the Schism should be forcibly closed by the common action of all the Western powers. This, however, was equally unsuccessful.

The election of Pope Gregory in 1409 was due in a great measure to the belief in his possession of an earnest desire to promote unity. He said "notwithstanding his age, he was ready, for the sake of unity, to meet Benedict, even if he had to take the journey on foot with a staff in his hand, or to cross the sea in an open boat." He wrote to the Anti-Pope saying that the strife between them ought to cease, mentioning the case of

the woman in the judgment of Solomon, who was willing to give up her child rather than that it should be divided. Benedict XIII. said, in reply, that he was ready to resign upon the same conditions as Gregory. It turned out, however, that neither of the Popes was sincere, and it came to naught. Gregory's Cardinals and a party adverse to him was formed in the Sacred College. To counterbalance those he created four new Cardinals. Seven of his old supporters then withdrew to Pisa, and issued two proclamations. One appealing from an ill-informed to a better informed Pope, to Jesus Christ, to a General Council, and to a future Pope; and the second calling on the Princes of Christendom to give their support to the movement in favour of union.

The relations of Benedict with France also underwent a considerable change. On 12th January, 1408, the King informed him that France would make a declaration of neutrality if unity were not restored before Ascension day, and in the end of May France solemnly disowned the authority of Benedict, an example which was followed by several other Princes. These measures broke the power of Benedict, whose Cardinals came to an understanding with those who had deserted Gregory XII., and, as if the Holy See had been really vacant, they took up the position of rulers of the Church, and convened a Council to be held at Pisa. This, of course, was entirely irregular and wanting in authority; nevertheless the Council was held. This raised another question whether the Church should be monarchial or oligarchial. The Will of Christ was held to be that the Church should have a single head, so that the most perfect unanimity might prevail. The principle of the Roman Church was that "a General Council could not exist without the Pope, or in opposition to him, for, as the head of the Church, he is the necessary and essential head of the General Council, whose decrees receive œcumenical validity solely from his confirmation." The Council, however, assembled, and a very warm discussion ensued between the adherents of the two Popes, neither of whom were present, but the deposition of both was decreed; and on the 26th June, 1409, a new Pope was elected, who took the name of Alexander V. So that there were now three Popes instead of two, but Alexander died in the following year, 3rd May, 1410; but, unfortunately, the Cardinals elected another and a very unsatisfactory worldly-minded man, who took the name of John XXIII., which increased the previous difficulties. All hearts were now yearning for peace and concord, but no help could be hoped for from John, and they looked for assistance from Sigismund, the King of the Romans, who was greatly interested in the termination of the Schism. He did not disappoint them, and with the reluctant assistance of John, after no little difficulty, a General Council was summoned at Constance. We cannot do more than state the result. After much angry discussion John consented to abdicate if Gregory XII. and Benedict XIII. would do the same, but this step was not taken freely and in good faith; nevertheless, it was accomplished, and the Popedom was vacant. The difficult question of reform then arose, which was, after much discussion, settled upon the compromise suggested by Henry Beaufort, Bishop of Winchester, known as the Cardinal of England.

On the 28th October, 1417, measures were taken by the Council for the election of a new Pope, and it was decreed that on this occasion thirty other Bishops and Doctors, six from each nation, should be associated with the

Cardinals present at Constance in the election; and further, that before the dissolution of the Council the new Pope was, with its co-operation, or with that of the Deputies of the nations, to take measures for ecclesiastical reform, especially in reference to the Supreme Head of the Church and the Roman Court. On the 11th November Cardinal Deacon Odone Colonna was elected Pope, and assumed the name of Martin V., and great rejoicing was universally felt that the Schism of thirty-nine years in the Catholic Church was at last healed. The new Pope was a man in the prime of life, and was distinguished by his simplicity, temperance, purity, and knowledge of Canon Law.

The proceedings adopted by the new Pope were, however, very unsatisfactory and disappointing. Most of the chief abuses condemned by the Synod were continued. In consequence of the various demands upon him, and the tenacious resistance offered to the abolition of long-established customs, much needed reforms were indefinitely postponed. Many efforts were made to induce the Pope to remove his residence to Avignon, and to Germany, but he steadfastly refused to place himself in any position to become dependent on a foreign power. In the absence of the Chief Pastor, he said, the Church was being deprived of her inheritance, and Rome devastated by pestilence, famine, sword, and revolt. But in the following year he transferred the Papal Court to Mantua, and after a few months to Florence. Here Baldassare Cossa (John XXIII.) sought an interview with him to throw himself at his feet. Martin received him kindly, and appointed him Cardinal Bishop of Tusculum, 23rd June, 1419, but he died in the December following very poor.

Martin V. now set himself to recover the States of the Church which had been usurped during the Schism, and to restore the churches and public buildings in Rome which had fallen into decay. He was very frugal in his habits, but was unable to do all that was required from his own resources. He therefore appealed to the Cardinals to restore their titular churches, and did not appeal in vain. Everything was done on a magnificent scale, for though very frugal in his personal expenditure, Martin was not devoid of the taste for splendour.

Martin V. has been much condemned for excessive nepotism, but Dr. Pastor remarks "that the circumstances of the time diminished the blame that may be due to him in this respect." Certainly his gifts were extremely munificent. He strengthened his political influence, and was zealous in the cause of religion, being entirely free from all Humanistic tendencies. He took great pains to promote devotion to the most Holy Sacrament of the Altar. It will be remembered that, according to the decrees of the Council of Constance, Councils were ordered to be held periodically instead of every 50 or 100 years, unless cases of great emergency arose. Martin was resolutely opposed to any attempt of this kind, believing it would shake the very foundation of the Papal power. He could not, however, openly oppose it, and accordingly a Council was summoned at Pavia, in April, 1423, but it was very sparsely attended. In June it had to be transferred to Siena on account of the plague, where the attendance was no better, and the Pope found a reason for dissolving it by his own authority.

We have mentioned, *ante*, that many of the most accomplished scholars of the Humanist party had been taken into the service of the Popes. Pope

Martin, however, kept completely aloof from the movement. Nevertheless, in order to understand the position which the representatives of the literary Renaissance attained at his Court, we must remember that the Council of Constance had given an immense impulse to Humanism. The world never before had beheld an assembly at once so numerous and, intellectually, so brilliant, and this latter fact gave it a weight far beyond that derived merely from numbers. Notwithstanding the Pope's dislike of the false Humanists, they found their way into the Papal Service. Even Poggio Bracciolini, a genuine representative of the false Humanists, though a highly gifted man, but of infamous character, is found in the Pope's household, and even Papal Secretary. He was enough to contaminate the whole household, which became as corrupt as it could be.

The Pope at last is constrained to summon a Council chiefly on the demand of the Kings of England and France, but before it assembled he died of a fit of apoplexy on the 29th February, 1431-2. Notwithstanding his nepotism and many faults, he was a great benefactor to his country, and died much lamented.

The Cardinals assembled in conclave to elect a successor to Pope Martin, and laid down conditions reserving all power and authority in the hands of the College. Eugenius IV. was elected, and readily published a Bull which gave a new government to the States, and materially limited the temporal power of the Pope. This Pope was exceedingly lavish in his personal expenses and in his charities, but none of his kindred shared in his bounty. He quickly expended the whole of the treasure left by his two immediate predecessors.

A Council was opened at Bazil on 23rd July, 1431, but the attendance was very scanty, and the Pope issued a Bull dissolving it, and transferring it to Bologna, to meet again there on the 18th December, a year and a half later. Dr. Pastor considers this step on the part of the Pope a grievous mistake, as exhibiting a great mistrust of the Council before any overt act of hostility had been committed. The greatest antagonism now arose between the Pope and the Council, insomuch that the latter proclaimed a Republic and Eugenius fled to Florence on 29th May, and the greatest disorder prevailed. But it did not last long, for the people soon discovered that nothing could be worse than the rule of the People. The Pope was recalled, and he returned to Rome amid cries of "The Church!" "The Church!" We cannot follow our author through these details. Eugenius died 23rd February, 1447, consoled with the reflection that the Schism had lost its power and that the Church was again resuming her sway.

Dr. Pastor, quoting Æneas Sylvius, remarks that "the Pontificate of Eugenius IV. is marked by an uncommon measure of prosperity and of misfortune, and the two are pretty equally balanced. Prosperity would have greatly preponderated if the Pope had shewn more moderation and prudence in his proceedings." He says of him:—"He was magnanimous, but without moderation. His actions were guided by his desires rather than by his powers." Dr. Pastor adds, "As years went on, however, his opponents became convinced of the firmness of his principles, and from 1438 he was, in many important matters, successful. Considering the countless obstacles in his way, his successes are not to be estimated by an ordinary standard."

ARCHÆOLOGICAL AND ECCLESIOLOGICAL NOTES ON HOLBEACH CHURCH, by HENRY PEET, Member of the Historic Society, Lancashire and Cheshire. *Read before the Members of Holbeach Literary Society, 18th Nov.*, 1890. Holbeach: H. A. Merry.

THE magnificent Church of Holbeach has been well treated by the author of this monograph. It consists of a Sanctuary, Chancel, Nave, with a North and South Aisle, North and South Porches, and a Western Tower, all built together in the latter half of the fourteenth century, in the Curvilinear or Flamboyant style, and fortunately has escaped injury from what is called, ignorantly, or worse, *restoration*. Mr. Peet says:—"My object in describing this fabric is not only to point out its various beauties, and its architectural history and details, but to show you the use for which the various parts in the history of the church were built and adapted; so that a new interest may be given to you in exploring your parish church."

The author has eminently succeeded in his double object. His description of the Church in all its parts is very clear and satisfactory, and his ecclesiological notes are all that could be desired. Few persons can read them without profit, for they touch upon points upon which great ignorance prevails, for even many of the clergy, strange to say, have not given any thought to the subject. The autotype illustrations are admirable.

NOTES AND QUERIES.

GLOUCESTERSHIRE NOTES AND QUERIES.—An illustrated Quarterly Magazine devoted to the History and Antiquities of Gloucestershire. Edited by W. P. W. PHILLIMORE, M.A., B.C.L. London: Simpkin, Marshal, & Co.

SINCE our last notice of this periodical it has lost its genial and careful Editor, the late Rev. Beaver H. Blacker, who was, we believe, the originator of the work in 1879, and its Editor until his lamented death, on the 11th November, 1890. Mr. Blacker was no mean Antiquary, and has published several Archæological and Historical books. After Mr. Blacker's death, GLOUCESTERSHIRE NOTES AND QUERIES passed to Mr. W. P. W. Phillimore, a gentleman well known in connection with the *British Record Society*, of which he is both Hon. Secretary and General Editor.

We do not think that the work before us, good as it was before, has lost anything of its interest or value by the change. Mr. Phillimore, moreover, has added to its interest by a large number of illustrations.

The first Part of the NEW SERIES commences with an *In Memoriam* of the late Editor, and a good photographic likeness of him. A commencement is made of the printing of the Parish Registers of Uley, which will be continued. Another valuable contribution has been commenced in *Abstracts of Gloucestershire Wills*. This is continued in the two following Parts, and will doubtless be continued from time to time in future. Another class of Articles which will be most acceptable is a *Collection of Notes respecting some of the better known Gloucestershire families*, which will be given from time to time in the pages of this work. It commences with *Notes on the Trotman Family*. These notes are gathered chiefly from the *Berkeley Manuscripts*, edited a few years ago for the *Bristol and Gloucestershire Archæological Society* by Sir John Maclean, F.S.A., &c. To these Notes are added some

pages of Entries in the Registers of the Parish of Cam relating to the same family.

Also there is commenced in this Part, and continued subsequently, an interesting Article, written by the Rev. W. Symonds, the Vicar of the parish.

In the second Part are found some Star Chamber Proceedings relating to Gloucestershire; A Short Paper on the Earldom of Berkeley; Further Notes on the Trotman Family, and other Papers of much interest.

In Part 3 is given an *ex libris* of Samuel Trotman, of Siston, 1702, and further notes on that family. There is also a long Article on the *Origin of the Surname of Stiff*, which will be continued. *Gloucestershire Justices of the Peace* in the first years of Richard III., Henry VII., Henry VIII., Mary, and in the twentieth year of Charles II.

NOTES AND GLEANINGS. A Monthly Magazine, devoted chiefly to subjects connected with the Counties of Devon and Cornwall. Vol. III. Edited by William Cotton, F.S.A., and James Dallas, F.L.S. Exeter: Pollard and Co.

This periodical yearly increases in interest and value. The abstracts of the Muniments of the City of Exeter still afford many items of useful information. The volume now under notice commences with a pleasing Memoir of the late Rev. The Hon. J. Townshend Boscawen, Rector of Lamoran, a gentleman well known as an eminent horticulturist, whose beautiful gardens and tasteful pleasure grounds have added beauty to an already beautiful district. The Rev. Preb. Hingeston-Randolph communicates an extract from a letter from his friend, Mr. F. J. Baigent, of Winchester, a very learned and experienced antiquary, relating to the *Use of the name* Jesus, which we often see at the head of ancient documents, particularly those of an ecclesiastical character, written either in full or in an abbreviated form, as IHS., the object of which has puzzled many people. Mr. Baigent points out that "it was intended as an act of reverential homage to our Divine Saviour, as a token of gratitude and remembrance of His bitter Passion and cruel Death, whereby He opened the Kingdom of Heaven for us." It would be well that we should all ever bear this in mind. Mr. R. N. Worth contributes some *Notes on the Antiquities of Dartmoor*, a district of great interest, which, after long neglect, is now happily being worked up. Mr. Winslow Jones contributes an interesting record of a gift of Vestments by one Mauger, or Maior, Parys, Clerk, who, after holding the Rectory of St. Petrocks and several other benefices in succession in the County of Devon, died at Silverton in July, 1438. The deed of gift was dated 30th Sept., 1430, at which time he was Rector of St. Petrocks.

Mr. James Dallas inserts an article on *The Heraldry of Devonshire Churches*. This relates to Exeter only, but from the title we hope it is intended to be continued, as it will prove a very useful and interesting record. Mr. Cotton himself contributes an *Inventory of Church Goods in the Cathedral in* 1552, and we are glad to see that this is the first of the Inventories taken on this occasion, and those of the Parish Churches in Exeter will follow month by month. Captain R. D. White, R.N,, C.B., supplies a Paper giving an account, as an eye witness, of the Bombardment of St. Jean d'Acre, on 3rd

November, 1840. Mr. A. R. Johnson gives a description of a remarkable Sun-dial. Mr. Winslow Jones furnishes a further Paper, in which he gives an *Account of the Rectory and Vicarage of Ilsington, and List of the early Rectors and subsequent Vicars*, of each of whom a short notice is supplied. Dr. Brushfield writes "*A Stray Note on Roman Exeter.*" He points out that whilst Exeter "is distinguished as the one great English city which has, in a more marked way than any other, kept its unbroken being and its unbroken position throughout all ages," it nevertheless possesses fewer traces of Roman occupation. Mr. Winslow Jones furnishes also another excellent brief *Memoir of an eminent Exeter Worthy*, in the person of Sir William Peryam, Lord Chief Baron of the Exchequer in the reign of Elizabeth. Mr. Alfred Robbins brings under notice the fact that in Lambeth Palace Library are some muniments of Launceston, from which he gives some short notes ; and also an account of *John Aylworth and the Launceston Free School.* There are many other minor Papers which we may not particularly enumerate on account of space.

CYMRU FU : Notes and Queries relating to the past History of Wales and the Border Counties. Vol. II., Part VII., July to December, 1890. By GEO. H. BRIERLEY. Cardiff : Daniel Owen & Co. London : Elliot Stock.

CYMRU FU still maintains the interest and usefulness which has marked its character from the first as preserving the memory of Old Wales, its history, legends, superstitions, folk-lore, &c. At page 187 we find *A Batch of Welsh Superstitions*, and it is worthy of notice that some of them are not restricted to Cambria. They are common in Cornwall, and probably also among all Celtic peoples, shewing their great antiquity. Many legends are given of *Pwka 'r Trwyn*, a Monmouthshire hobgoblin, known in England and elsewhere as Puck, a mischievous elf, though not malicious, and often mentioned by our English poets. He is pictured as rendering many services to domestic servants and other simple-minded folk, if he is well used by them. The Welsh superstitions are quite harmless, and therefore, Wirt Sikes says, "like those of the rest of us, must be judged as 'a thing apart,' not to be reconciled with intelligence and education, but co-existing with them. Absolute freedom from superstition," he adds, "can come only with a degree of scientific culture not yet reached by mortal man." (*British Goblins*, p. 14).

A very extraordinary account is given of a religious, perhaps we should write *irreligious*, sect of Calvanistic Methodists called "*Jumpers*," and the singular antics they performed in their ceremonies. It is to be hoped that ere this these demonstrative fanatics have been led to see their folly, and gained, at least, some common sense. If anyone is desirous of further information, they are referred to Southey's "Life of Wesley," Vol. II., pp. 120-1.

Mr. Sparvel Bayley, F.S.A., describes some Norman Castles in Glamorgan. Mr. W. H. Green mentions, extraordinary and improbable as it seems, several well-authenticated instances in which genuine horns have grown on the heads of Welsh women. But he gives a much more pleasing Article, though not so extraordinary, on *Remarkable Places in Monmouthshire—Trellech and its Wonders.* Trellech is described as a most picturesque place on the old highway leading from Monmouth to Chepstow, but now

deserted by the divergence of the road. The Paper is very prettily illustrated. It was here, at a place called Ravenscroft, that the late Lord Amberley lived for several years and died, and in the garden here he caused the bodies of his wife and a child and his own body to be interred. They have, however, been since removed to the family vault.

The Western Antiquary: Note Book for Devon and Cornwall, Vol. X. Edited by W. H. K. Wright, F.R. Historical Society, Borough Librarian, Plymouth.

This is a very interesting volume. Some excellent Papers commenced in earlier numbers are continued in this. We may mention *An Armoury of the Western Counties*, printed from an ancient MS. formerly in the Library of the late Mr. Northmore Lawrence, of Launceston, himself no mean Herald and Genealogist. The Rev. Preb. Hingeston-Randolph continues and concludes his *Abstracts of Ancient MSS. in Kingsbridge Church*. The Rev. J. Ingle Dredge prints Supplementary Papers on *Devon Printers and Booksellers* in the 17th and 18th centuries. There is a Paper on Brixton Church by Mr. A. J. Jewars, F.S.A. J. A. Sparvel Bayly, B.A., contributes an excellent Paper on the *Mediæval Churches of Cornwall*, and another on *Cornish Castles*. We find also a series of Articles on the *Castell* or *Kestel* Family. In respect to Family History, we have also a pedigree shewing the connection between Kerr and Bayly, with a Royal descent from Edward I. We have also in connection with Brixton Church a long pedigree of Wood, of Hareston, Devon, shewing the descent of the family from John de Bosco, *temp.* Henry III., with matches, and the blazon of the arms throughout. Mr. Edward Windeatt continues his account of *Totnes: its Mayors and Mayoralties;* as does Mr. William Crossing his of *Crockern Tor and the Ancient Stannary Parliament*.

Besides these Papers there are numerous other shorter contributions of the class of "*Notes and Queries*." And, moreover, many communications connected with Book Plates, to promote the study of which an Ex Libris Society has recently been formed, of which the Editor of this Magazine, Mr. W. H. K. Wright is the Honorary Secretary and Editor.

Notes and Queries for Somerset and Dorset, Vol. II., Nos. xii. to xv. inclusive. Edited by Frederick William Weaver, M.A., Editor of the Visitations of the Counties of Somerset and Hereford, and *Somerset Incumbents;* and Charles Herbert Mayo, M.A., Vicar of Long Burton with Holnest, Rural Dean, Author of *Bibliotheca Dorsetiensis*, &c.

That the Somerset and Dorset Notes and Queries is a success is very evident. We do not know to what extent the number of subscribers has increased, but the smallness of the subscription and the interest and value of the contributions can scarcely fail to commend the periodical to all local Archæological and Topographical students.

The first contribution which attracts our notice in the Parts now under review is the reduced Photolithograph *fac-simile* of the Pardon of Edmund

Prideaux, of Ford Abbey, in the Parish of Thorncombe, Esq. The peculiar circumstances leading up to this pardon are briefly but sufficiently stated in the note. There is nothing to cause surprise in the comprehensive fullness of the terms of the Pardon. This document is drawn up in the usual form of a General Pardon. Every crime or misdemeanor, which a person could possibly commit, is recited in these documents and pardoned.

The Note on St. Birinus and the West Saxon Bishopric, in Part XI. and continued in Part XIV., is of much interest, as is also the Armorial of the family of Salter, which affords some useful hints as to differencing of arms, though we doubt if a gentleman who has chanced to hold the office of Sheriff is entitled to quarter the arms of his Shrievalty (if any) and convey the same to his brothers and his and their descendants. How it could have been allowed at the Heralds' subsequent Visitations is a mystery.

THE SCOTTISH ANTIQUARY, OR NORTHERN NOTES AND QUERIES. Numbers 19 to 22. Volumes V. and VI. Edited by the Rev. A. W. CORNELIUS HALLEN, M.A., F.S.A. *Scot.*

FOUR Parts of this periodical have been issued since our last notice (ante Volume XIV., p. 393). These Parts contain contributions of great interest, and show, unequivocally, that the work, as, from its merits it ought, is growing in popular favour. We much regret to say, however, that the energetic Editor has been seriously ill, and unable to use his right hand, which has occasioned some delay in the completion of the Index to Vol. V., the text of which was completed to September, 1890.*

The space at our disposal does not admit of our doing more than mention with the utmost brevity the subjects of some of the more important of the Papers. The first to which we would direct attention is an Article by Miss Layard on the *Huguenots in North Britain.* We are all tolerably familiar with their settlement in England, but it is almost new to us that upon the revocation of the Edict of Nantes any large numbers migrated to Scotland, and Miss Layard deserves great thanks in devoting her short visit to Edinburgh to making researches on this interesting subject. Mr. Dennison's Notes on the *Folk Lore of the Orkneys* will be very welcome to students of that science. The *Memoirs of the Ross Family* are continued from the earlier numbers. Mr. David Winter supplies some curious *Extracts from old Parish Registers.* Vol. VI. opens with some *Notes on Heraldry*—a science upon which there exists great ignorance and misapprehension. There are many other contributions of much merit.

ANNOUNCEMENT.

A complete Bibliography for the County of Devon has long been a desideratum, and many small attempts have been made towards its accomplishment. The literature of the County is, however, so vast and important, and the labour involved would be so great that no one has been found willing to undertake it. Mr. W. H. K. Wright, the energetic Librarian of the Borough Free Library at Plymouth, read an excellent Paper on the subject at Tiverton in July last, before the members of the "Devonshire Society for the Advancement of Science, Literature and Art, urging that steps should be

* This Index has now been issued since the above was written.

taken at once for carrying it out. He is supported by many well known Devonshire scholars, among whom we may mention the names of Mr. J. Brooking Rowe, the Rev. J. Ingle Dredge, the Rev. W. S. Szyrma, Mr. R. Chanter, Dr. T. N. Brushfield, and Mr. R. N. Worth, the present President of the above-mentioned Society. Mr. Wright's proposal is "that a Committee of that Society should be appointed to formulate a scheme for the preparation of a Devonshire Bibliography after the model of *Bibliotheca Cornubiensis*," recently so admirably executed by Messrs. Bouse and Courtny.

This will be a most valuable literary work if sucessfully carried out, especially in the West of England. We heartily wish it success.

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